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'Oliver Twist' Run May Start This Month

T. S. Eliot Denies He Is Anti-Semitic; Says His Poetry Has Been Misinterpreted

LONDON—Poet playwright T. S. Eliot last week spoke up for the first time on repeated charges against him of anti-Semitism and denied that the charges were true.

The denial was reported by the Jewish Chronicle of London, in connection with a sharp debate involving British poet Stephen Spender and Emanuel Litvinoff, a British-Jewish literary figure.

HATE CHARGED

The incident occurred at a meeting of the newly-formed Institute of Contemporary Art, where Litvinoff read a poem entitled "To T. S. Eliot," which charged the author of "The Cocktail Party" with hatred of Jews.

The Litvinoff poem referred specifically to an Eliot piece, "Sweeney Among the Nightingales," written in 1920, which included the couplet:

"The rats are underneath the piles.

"The Jew is underneath the lot."

Eliot was present at the meeting but remained silent. Spender, however, leaped to his feet in protest.

"As a poet almost as Jewish as Litvinoff, I protest at the reading of his poem," he said heatedly.

Later he told the Jewish Chronicle that he had a Jewish



T. S. ELIOT
It Was A Misinterpretation

grandfather "and have since 1933 always identified myself with the Jews. In fact, in the United States, I am always treated as a Jewish writer."

Spender later said, in explaining his defense of Eliot, that there were degrees of anti-Semitism.

"In an age in which anti-Semitism means putting Jews in gas chambers, it is important that we should not identify someone who as a youngster used some

portraits of unsympathetic Jews as a symbol for the things we all dislike, with what today we mean by anti-Semitism," he said.

"I objected to Litvinoff's poem because he was classing Eliot with the people who committed atrocities on Jews, whereas I believe that anything Eliot has written about Jews comes under the heading of criticism," he said.

"I objected to it not so much for the harm that its spirit of attack does to Mr. Eliot as for the harm it does to the Jews, because I do not think that Jews should allow a situation to arise in which all attacks on Jews and even jokes about them, are regarded as anti-Semitism."

He concluded that "there is always a certain resentment between races and although it is important that this should not be expressed vindictively, it is also unwise for it to be prohibited entirely."

Eliot issued a brief statement later saying that many Jews had written to him charging him with anti-Semitism.

He said such charges were untrue, that he had no bias against the Jewish people and was not anti-Semitic.

Eliot said that if any such impression existed, it was due to a misinterpretation of his poetry.

Ben-Gurion Called In Red Libel Case

TEL AVIV (WNS)—Premier David Ben-Gurion has been summoned to appear as a witness for the defense by the Communist newspaper Kol Haam, which is standing trial for libeling the Premier.

Kol Haam on October 24 had called Ben-Gurion a traitor, because of his personal order, as Defense Minister, to the Israel army to withdraw from the Suez Canal area in 1948 during the war for liberation of the country.

Deleted Version To Be Shown Outside Of New York Area First

By Z'EV KRONISH

National Jewish Post Correspondent

NEW YORK—(NJP)—An informal ban on the British film version of "Oliver Twist" appeared to have been ended this week with a seal of approval from the Production Code Administration for an edited version.

The Production Code Authority, film review department of the Motion Picture Association, was authorized to issue the seal of approval after cuts were made in certain scenes.

Unless civic or religious groups make an effective protest, the debate over showing of the film, which has now been under ban for more than two years, is over. The POST was told.

NOT IN N. Y.

The revised version will be shown first in the far west, the midwest or New England. It will definitely not be shown in New York for the time being. The POST was informed.

The ban has been in effect since 1948, when unofficial protests from Jewish groups led to withholding of the PCA seal. Without it, few U.S. movie houses will show a motion picture.

Two days before the seal was granted, Eagle Lion, U.S. distributor for J. Arthur Rank films, had indicated objections to the cuts that had been made as the price of PCA approval. The cuts were aimed at portrayal of Fagin, portrayed by Charles Dickens as a sinister Jewish character.

Later an Eagle Lion spokesman said the cuts had been accepted. He called the cuts "very minor" and said no sequences had been eliminated. Originally a two hour movie, the film has been cut in length by five minutes but the cuts do not alter "the quality of the picture" the spokesman said. The POST was told by other film sources that the cuts reduce the running time by eight or nine minutes.

IN TWO WEEKS

The Eagle Lion spokesman estimated that it would be about a month or six weeks before the movie is shown to the public. Other film sources said it would be two weeks or less.

The stand of Jewish organizations on the film remained somewhat confused, though it was believed that none of the organizations had seen the edited version.

The National Conference of Christians and Jews "cannot take any stand" on the movie, Jacob Schwab, publicity director, told The POST. He said the NCCJ was not an "action body."

THEY SAW IT

It had previously been reported that the NCCJ favored lifting the ban. Six NCCJ staff members, including national program director Willard Johnson, viewed the film several weeks ago in an effort to determine its possible anti-Semitic impact. Johnson later told the press that "the net effect does not link the character of the villain Fagin with modern Jews."

He said that if the impression had been felt to be otherwise, the NCCJ would have strongly op-

posed exhibition of the film. Schwab said that the six staff members spoke only as individuals.

NO COMMENT

The Synagogue Council of America, representing major U.S. Jewish rabbinic and lay groups, declined comment on grounds that the National Community Relations Advisory Council is responsible for action in the civic defense area.

Rabbi H. E. L. Freund, Synagogue Council executive director, added, however, that objections to the movie were on both religious and civic defense grounds. Asked to explain, Rabbi Freund said that the Synagogue Council does not differentiate between religion and secularism.

"When the Jew is defamed, his religion is involved," he said.

NCRAC SILENT

The NCRAC, national coordinating body for the U.S. Jewish civic defense, had "no comment."

The New York Board of Rabbis, which started the fight against showing of the film two years ago, will soon discuss what action to take now, if any.

Rabbi Simon G. Kramer, outgoing NYBR president, said that "if the characterization of Fagin remains the same, our objection remains the same." The NYBR originally fought the movie on grounds that the Fagin scenes would clearly add to anti-Semitic feelings among U.S. movie audiences.

The decision to grant the seal was opposed by three MPA board members. The POST source revealed that the three directors were not convinced that the characterization of Fagin in the film had been made less offensive to Jews by the cuts.

69 CUTS MADE

A total of 69 deletions were made. The POST was informed. The cuts were close-ups and profiles of Fagin. A spokesman for Eagle Lion had informed The POST last month that it would be impossible to omit Fagin's "big, unattractive nose."

The American distributors of "Oliver Twist" were refused a Code seal in November because the portrayal of "Fagin" did not conform to "basic rules of decency and good taste."

In January, Eagle Lion appealed to the MPA board, which voted unanimously to resubmit the film to the PCA for reconsideration after instructing the PCA to explore the possibility of deleting "offensive scenes." The distributor readily agreed to reconsider the PCA recommendations for such cuts.

Great Neck Plans Orthodox Synagogue

National Jewish Post

GREAT NECK, L. I.—The first Orthodox synagogue in Great Neck is in process of formation. It was learned this week.

Until now, Jews of this suburban community have been served by Reform Temple Beth El and Conservative Temple Israel.

Victor Geller, field director of the Union of Orthodox Jewish Congregations of America, estimated there are 15 Orthodox

families in the area. In addition to the synagogue, a nursery school will be set up, which will eventually lead to a day school.

Torah Umesorah will direct the activities of the school. Geller said this was the first time there has been such a working arrangement between the two groups. A site for the synagogue is now being sought.

A cigaret factory, started by new immigrants with a capital of \$125,000, was opened in Lydda, near Tel Aviv in December.

N. Y. B'nai B'rith Deliberately Left Out Jews In Chaplain Awards, Rabbi Charges

NEWARK, N. J.—A B'nai B'rith lodge of New York was charged this week with deliberately ignoring Jewish chaplains in selecting three chaplains for public awards of merit.

The charge was made by Rabbi Louis M. Levitsky, in his Oheb Shalom Congregation Review.

Rabbi Levitsky said that when he learned that the awards would be made only to Christian chaplains, "I couldn't believe it was so and I telephoned one of the men who was present, who reaffirmed the correctness of the report."

"I can't for the life of me understand why B'nai B'rith could not find it in its heart to include a Jewish chaplain," the Newark rabbi declared. "Is there no Jewish chaplain worthy of recognition by B'nai B'rith?"

Mentioning the four Jewish chaplains now serving in Korea, Rabbi Levitsky said that "surely their bravery and their effectiveness and their usefulness is no less worthy of com-

mendation than that of their Christian fellow chaplains."

Asserting that "we fight discrimination against Jews on the part of Christians," the Newark rabbi asked "why don't we begin at home, amongst ourselves?"

Rabbi Levitsky said that the omission could not have been an oversight and that he was certain that "it could only have been deliberate."

He said the lodge's probable motive was an anxiety "to get some publicity, which is the only value I can see in any such awards. I imagine there are no restraints in either decency or dignity when the urge for publicity seizes us."

"This is the most charitable conclusion to which I can come on the basis of the facts as I indicated above," he concluded. "And my facts, I know, are correct."

Jewish Hoboes Now By-pass Eastern Pa. On Annual Circuit

By JANE KINDERLEHRER

National Jewish Post Correspondent

ALLENTOWN, Pa.—(NJP)—The number of Jewish hoboes soliciting handouts from Jewish Community Centers in the eastern Pennsylvania region dropped from 263 in 1949 to 33 last year after a conference of Jewish Center directors.

The conference of center directors from Harrisburg, Easton, Bethlehem, Reading and Allentown was called by Jack Sher, executive director of the Easton JCC.

The meeting was made necessary by the fact that traditional methods of handling the Jewish itinerants had become a growing failure. When the centers contributed toward the expenses of the hoboes asking for money to take them to another town where a usually imaginary job was waiting for them, the centers found themselves involved in a perpetual boomerang. They were confronted by the same unkempt faces on the return trip of the hoboes' circuit.

The itinerants, ranging in age from 20 to 70, with the majority in their forties, very rarely tell stories which can be corroborated, according to Jewish center officials. They all either have no families or insist they do not want their families to know of their

whereabouts. They uniformly have no address other than that of a rooming house.

Center officials term them a sorry lot with low IQs but skilled in the ways of the panhandler. They are no different in appearance and demeanor than hoboes of other ethnic origins.

Officials say some of the Jewish itinerants are rough, uncouth and brazen in their demands. Some are psychopathic cases but the majority appear to be simple irresponsible persons with incurable cases of wanderlust.

Some head for Florida in the winter, hoping to find jobs as dishwashers, and come back north in the spring to play the circuit again. Some head for the west coast where they are convinced a pot of gold awaits them at the foot of a rainbow.

Very few have any kind of a Jewish background but all know a few words of Yiddish which they use repeatedly in approaching officials for handouts.

Small Jewish community centers seldom have the facilities to handle the problem of the hoboes constructively. Though center directors would like to help rehabilitate them so they could hold jobs and lead normal lives, there is little that can be done for a man who does not reside in a community, whose background is a question mark, and who has

no references.

Officials said that the small community's Mach-nosis Orchim (traditional house of shelter) is becoming obsolete. Easton closed its house four years ago because the shamis and the schochet whose tasks included taking care of the itinerants balked at the unpleasant nature of the duty.

The directors called together by Sher agreed to take several steps to deal with the problem.

They decided to stop shunting the Jewish hoboes from one city to another and to judge each case on its own merits according to normal social work procedure.

They also agreed to make an earnest effort to differentiate between a Jew honestly stranded and a professional panhandler and to provide food, lodging and clothes replacements as a step toward trying to return the itinerants to their families or home towns.

The center officials also firmly agreed that the program would include a rigid ban on handing out money to the hoboes.

Officials said that the hobo brotherhood apparently has an effective grape-vine. After a few were given the new treatment, traffic slowed down to a mere trickle.

Pa. Jews Organize League To Aid Israel Religious Bloc

WILKES-BARRE, Pa.—A League for the Religious Bloc in Israel, believed to be the first such organization in the American Jewish community, has been organized in this area.

Rabbi Ephraim R. Wolf of Congregation Ohav Zedek here, chairman of the organizing committee for the new organization, said that the group represented the first attempt on a local level to amalgamate all the religious groups in an area with an Israeli program.

The program was started at a large Mivveh Malkeh (Welcoming of the Sabbath) attended by Orthodox and pro-Orthodox men and women from Wilkes-Barre, Kingston, Plymouth, Naticoke, Exeter and other communities in an area of the state known as Wyoming Valley.

AID IS NEEDED

Rabbi I. M. Davidson, Chief Rabbi of the United Orthodox Jewish community of Wyoming Valley told the group of his findings during a recent visit to Israel. He emphasized the need for U.S. Orthodox Jews to join in aid to their fellow religious

Jews in Israel.

Rabbi Wolf appealed for an effort by his audience to support the work of religious Jews in Israel "who are striving so valiantly to prove to the world that religious living and a democratic state are not contradictory."

Asserting that the activities and goals of the Religious Bloc in Israel were greatly misunderstood, he said that "because others have used separation of church and state as a catch-all phrase is all the more reason why we have a sacred obligation to bring to the attention of the public why Israel can only exist if based on Torah principles."

STOP FIGHTING

He reminded his listeners that one great stumbling block to such U. S. Jewish religious support "has been the friction and squabbles generated by the disunity, party factions and mistaken ideological mistrust among religious-minded Jews themselves."

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Synagogue Listed As Housing Lure

TORONTO—Something unique in appeals for real estate advertising appeared in a local daily when an ad for a home was headlined "Near Synagogue."

The advertisement, offering a \$23,500 home, was the first of its kind ever to appear in a Toronto daily. The advertisement appeared in the Toronto Star.

Rabbi Maimon Slaps Missionaries In Israel

National Jewish Post
CHICAGO — Rabbi Judah L. Maimon expressed vigorous resentment here last week against "missionaries who come to Israel to convert Jewish children."

The Israel Minister of Religions said that since the Jewish community does not send missionaries to Christian or Moslem lands, other faiths should not do so to Israel's Jews.

"We of Israel do not want to force anything on anybody and naturally we do not want to force anything on us," Rabbi Maimon said. He was here as one stop of a tour of U.S. Jewish communities sponsored by the Mizrahi (religious-Zionist) Organization of America.

Reports circulated here that Rabbi Maimon plans to meet in the East with non-Orthodox rabbis to discuss religious problems in Israel, before he leaves for the Jewish State.



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Congress Cleared Of Charges Fired Worker For Union Labors

National Jewish Post

NEW YORK—The American Arbitration Association has dismissed charges against the American Jewish Congress that it fired an employee because of union activities, it was announced last week. The charges were brought by the United Office and Professional Workers union on behalf of Bernard Harkavy who was fired in January, 1950.

The union charged that his dismissal was a result of his activity on behalf of the union and asked for arbitration. The Congress accepted the proposal and Prof. Walter Gellhorn of the Columbia Law School served as arbitrator.

"The union's claim on behalf of Bernard Harkavy based on the allegation that he was discharged because of union activities is denied," Prof. Gellhorn ruled. "As arbitrator, I have reviewed the testimony and exhibits with great care. My conclusion is that improper motivation for Harkavy's dismissal has not been proved."

Congress officials announced at the same time the civic defense agency had completed plans for fuller cooperation with the Poale Zion Organization (the Labor Zionist Organization of America) and the Farband-Labor Zionist Order.

In a joint statement, the three organizations said that existing relations had been studied with a view to achieving more effective cooperation because of their "deep awareness of the grave problems facing American Jewry at the present time and of further problems likely to emerge during this period of international tensions."

Both the Poale Zion and the Farband have been affiliates of the Congress. They will from now on become more closely identified with Congress work and will participate in its activities.

The Congress also announced the launching of a special airmail edition of its "Congress Weekly" for distribution overseas, primarily Israel. The monthly airmail edition is made up of articles, editorials and other features appearing during the month.

Plans call for making each issue available in Israel three days after publication in New York City.

Libyan Jews Invest Large Sums In Israel

TRIPOLI—Libyan Jews have invested nearly \$1,500,000 in Israel, the Tripoli correspondent of the Jewish Chronicle of London reported last week.

Most of the money has been invested in the transport and fishing industries.

Israel Trucker Held On War Crime Charge

National Jewish Post

TEL AVIV—A truck driver was held without bail this week after he was attacked in an army camp by German Jews who accused him of collaboration with the nazis.

Zvi Ben Zeev, formerly Harry Grauzam, was brought into court with a bandaged head.

Grauzam, who had been on reserve army duty, was charged with turning over Mrs. Reizel Goldblum and her four-year-old son to the nazis while allegedly serving as a policeman in Dombrova, Poland.

The mother and her child were taken to a nazi death camp and murdered, the charge stated.

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Civic Defense Agencies Seeking To Kill Anti-Red League--Kohlberg

National Jewish Post
NEW YORK—The embattled American Jewish League Against Communism this week charged its critics in Jewish civic defense agencies with "a determination to destroy the League and its active officials."

The charge was made in the League's formal reply to a blast from the National Community Relations Advisory Council against the League's executive director, Rabbi Benjamin Schultz. The rebuttal was signed by Alfred Kohlberg, national chairman of the anti-Red group.

Kohlberg also charged that the attacks on the League were in part motivated by an alleged domination of the professional staffs of the civic defense agencies by Communists.

He also accused the American Jewish Committee with having sought to close out the League by offering a job to Rabbi Schultz.

The NCRAC, representing nationally all the U.S. Jewish civic defense agencies, issued its denunciation of Rabbi Schultz for his statement that Adm. Chester Nimitz and Gen. George C. Marshall had a record of tolerance, in their official wartime activities, for pro-Communists.

The statement was issued in behalf of the AJCommittee, the American Jewish Congress, the



KOHLBERG

SEE EDITORIAL THIS ISSUE

Anti-Defamation League of B'nai B'rith, the Jewish War Veterans, the Jewish Labor Committee and the Jewish Community Councils represented in the NCRAC.

The NCRAC asserted that Rabbi Schultz's statement was an irresponsible attack and that he "in no way represents any section of the American Jewish community, and the major Jewish organizations repudiate and condemn his repeated resort to vilification and slander of reputable Americans, all on the pretext of combatting Communism."

The League reply was issued with a covering statement that it was being released "because we have been viciously and unjustly attacked." It was reliably reported that 100,000 copies of the statement had been mailed out.

Kohlberg, charging that the civic defense agencies were led by "pinkos," said that "this hasty and erroneous public and official denunciation of Rabbi Schultz" was not an isolated example.

"Unfortunately, it is only the last of a series of incidents of distorted and untruthful statements by individuals officially representative of the American Jewish Committee, and ADL and B'nai B'rith," Kohlberg said.

He added that "I shall not even bother with referring to the American Jewish Congress—they have made their own Communist infiltration public." Kohlberg did not indicate what this had to do with charges against Rabbi Schultz which the Congress approved as an NCRAC member.

The Kohlberg statement also made no mention of the fact that on the same program at the Na-

tional Women's Conference in Washington, D. C., where Rabbi Schultz had made his charge against the two military leaders, also appeared Joseph Kamp, professional anti-Semite.

Rabbi Schultz, asked about his stand on the presence of Kamp on the same program, told The POST last week that he was there for the same reason that the auxiliary of the Jewish War Veterans had participated.

Kohlberg charged that the NCRAC denunciation of Rabbi Schultz was "in direct violation of the stated principles of the NCRAC."

"In a letter dated June 24, 1948, Isaiah Minkoff, executive director of the NCRAC, writing to Rabbi Schultz on another matter, said 'I do not take up the merits of the issue which you raise, since the NCRAC has no mandate from the Jewish community to exercise censorship over the utterance or publications of private individuals.' This position was expressed as reason for not disclaiming certain abusive statements in a Jewish publication," Kohlberg declared.

He also accused the NCRAC of partisan application of that principle and cited a public attack by Rabbi Abba Hillel Silver, world Zionist leader, on President Truman's Korean policy last Dec. 17.

"Fortunately there is no lese majeste, nor are there any sacred cows in America," Kohlberg said.

"Criticism of our leaders and their replacement, when the majority so decides, are still among our rights. I fully support not only Rabbi Schultz's right to say what he did. I support what he said and think he put it correctly."

"Though I do not agree with Rabbi Silver, I uphold his right to say what he thinks, much as I regret his influence," the League chairman said. "But you see the NCRAC rushes to denounce anti-Communist statements—never pro-Communist statements. According to Mr. Minkoff's statements of their principles, both are none of their concern."

Kohlberg charged that "vilification" of the League started with a two-page mimeographed release by the ADL in 1948, "one month after public announcement of our incorporation, while we were still in the process of organization, and before activities in our field had begun."

UNTRUTHFUL ATTACK

Kohlberg said the ADL release was "largely an untruthful attack" on Rabbi Schultz for three articles he had written for the New York World Telegram, on alleged infiltration of Communists into the three major U.S. religious groups.

In the article on Judaism, Rabbi Schultz had called the late Rabbi Stephen S. Wise a "communist dupe."

"While denouncing Rabbi Schultz for his article on Communist infiltration in the Jewish faith and organizations, the ADL concealed the fact that, prior to publication, the article was submitted to them for an expression of opinion; that they suggested about a dozen changes of wording; and that all the changes they suggested were made."

Kohlberg said that as one of the efforts made by the civic defense agencies to silence the League, "in 1950 employees of the American Jewish Committee called on Rabbi Schultz, hinted our League should close and that a good position could be created for Rabbi Schultz on the AJCommittee staff."

"During the three years between the incidents outlined above, there have been innumerable similar incidents, mostly minor, all revealing a determination to destroy the League and its active officials," Kohlberg charged.

THE TWO REASONS

He said there were two principal reasons for the alleged effort.

"The first is the normal reaction of an entrenched bureaucracy living on millions of dollars raised from the Jewish communities," he said. "Like all of us, they don't like competition."

"The second reason is that the large staffs of these organizations contain a certain number of Communist party members, by their own statements, and a vast majority of either strong or mild sympathizers with Communism."

Kohlberg said that he had been informed by Edwin Lukas, an official of the AJCommittee that "he had formerly been one of the latter himself."

"One of the jobs of our League is to bring cases of pro-Communist infiltration to the attention of the directorates and membership of these Jewish organizations," Kohlberg said.

"This we have done in many cases, such as Harold Glasser, director of the Institute on Overseas Studies of the Council of Jewish Federations and Welfare

Israel Mobilizes Air Force For Invasion By Locusts

National Jewish Post

TEL AVIV—A tiny air force of sprayer and duster airplanes was mobilized this week for any possible invasion of Israel by swarms of locusts approaching the Jewish State from three directions.

Operation Locust will be handled by three Stearman and three Piper Cub planes, the fleet of the Chim Avir Ltd., a pioneering agriculture dusting and spraying airline.

Two of the Stearmans and one Piper Cub, all fully equipped, arrived last week as a part of the United States loan to Israel.

Company officials said they have four pilots and that a fifth would be available on emergency notice.

Operation Locust will differ from the usual field spraying, since it will have to deal with huge masses of the insects. Officials explained that the menace will have to be dealt with by a form of concentrated bombing of the swarms with chemicals.

Funds, identified by Elizabeth Bentley as a member of her spy ring; such as Rabbi Benjamin Lowell, administrative secretary of Hillel, now featured in the Daily Worker at pro Communist 'peace meetings with Vito Marcantonio; of Rabbi Herman Pollack, of Brooklyn College Hillel, publicly identified as once a member of the Communist party, since which he joined the faculty of the School of Jewish Studies, listed as Communist by the Attorney General; of Rabbi Jonah Caplan, vice president of the New York Board of Rabbis, whose Communist-front activities have even offended the American Jewish Congress, an all-time record.

"Another case was our action against the Jewish Peoples Fraternal Order, of the International Workers Order, which on our complaint was thrown out of the N.Y. Public Schools. In this and numerous other moves to clean Communists out of Jewish organizations, and to expose Communist organizations hiding behind Jewish names, we have been strictly alone," Kohlberg said. "The NCRAC was silent."

CONFUSION TOO

Charging that the directorate of the civic defense agencies were confused and ignorant, a condition which permitted "the pinko staffs to lead them around by the nose," Kohlberg listed as an example of such "pinko control" the NCRAC wire to President Tru-

man last September, urging him to veto the McCarran Internal Security bill, which was passed over the president's veto.

Kohlberg also charged President Jacob Blaustein of the AJCommittee with confusion and ignorance.

He said Blaustein "says they have not as yet decided whether Communist Party members should, or should not, continue to serve as case workers or teachers."

QUESTION FOR BLAUSTEIN

"I wonder what President Blaustein would think of the instances where B'nai B'rith lodges, Anglo-Jewish publications and rabbis have publicly endorsed us, only to write later asking us not to mention it, because of the pressure," Kohlberg said.

Kohlberg revealed one major motivation of the anti-Communist League when he emphasized that the existence of the League "spoiled" the arguments of anti-Semites that "all Jews are Communists and all Communists are Jews."

"Paul Robeson publicly thanked the Jewish people for coming to his aid," Kohlberg said in developing that point. "The anti-Semites, the Communists and the NCRAC all publicly attack Rabbi Schultz. Mrs. Elizabeth Dilling attacked him in her newsletter of March, 1949. He spoils her argument that all Jews are Communists."

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Anti-Zionist Chief Attacks Belkin In Methodist Magazine

FIGHT ON ZIONISM BROUGHT TO CLERGY

National Jewish Post

NEW YORK—The plea of a U.S. Orthodox leader for an end to the practice of exchange of Jewish and Christian pulpits has been assailed by anti-Zionist leader Rabbi Elmer Berger in a leading Christian religious publication.

The extension of the anti-Zionist fight to include issues of Jewish and non-Jewish relationships at the purely religious and congregational level appeared in an article by Rabbi Berger in the current "Religion in Life," influential U.S. Methodist quarterly.

The basic premise treated by the executive director of the American Council for Judaism in his "The Immutable Values of a Universal Faith," was that "throughout all the history of Judaism, segregation has warred with integration; priest with prophet; nation with faith."

THE EXAMPLES

The anti-Zionist leader then listed a series of examples of elements in modern American Jewish life which he submitted as being on the side of segregation, priest and nationalism.

As a judgement on the examples he quoted approvingly the comment of "one of the America's leading news commentators and analysts," presumed to be Dorothy Thompson, though Rabbi Berger did not identify the individual. Miss Thompson has repeatedly attacked Zionism from platforms furnished by the Council.

WHAT SHE SAID

"I have seen a number of statements, evaluating the effect of Zionism on Judaism as a religion," Rabbi Berger quoted the analyst. "From these statements, it appears that it is doing precisely what Hitlerism did to Christianity in Germany; it is turning—or attempting to turn—a faith of universal and timeless wisdom and greatness into a nationalistic and chauvinist credo."

Among the incident Rabbi Berger listed as presumably suffering from that influence were Rabbi Abba Hillel Silver's remarks at the annual convention in 1948 of the Central Conference of American Rabbis.

In that speech, Rabbi Silver had indicated that he hoped for a "great Jewish Nation developing in Israel."

CHILD PRAYER

Another incident was a resolution, passed by a "convocation of Jewish educators" in 1947 that "Jewish education is to be Zionist and Hebraic. . . It is also to develop . . . the desire for Jewish living to the point of wishing full personal identification with the



RABBI ELMER BERGER
Explanations For Friends

fullness of creative Jewish life in Palestine."

Equally objectionable to Rabbi Berger and to the unidentified commentator was a children's service published by the Union of American Hebrew Congregations, congregational arm of the American Reform movement.

Rabbi Berger quoted with disapproval from the service: "... Please help us to keep the peace and keep our newly-acquired homeland in Israel. . . We pray to thee, O Lord our God, for a homeland for our people. A place which Jewish wanderers from all parts of the world may call home. . . Help us now to fulfill this wish as thou helped our fathers in ancient times."

OUR PEOPLE

"In the same service, there are other prayers, glorifying not moral values, not a universal God, not urging identification with any of these, but with 'our people,'" Rabbi Berger declared.

He said that the list was only a partial one and that many more could be added, and that "similarly, the comment of our American Christian friend could be duplicate many times."

Explaining to his Christian clergy audience that the incidents were related, the anti-Zionist chieftan said that "they are all motivated either by a lack of faith in the decency of humans

other than Jews, or by the tribalistic fear that if human decencies are not stamped 'Jewish,' or 'non-Jewish,' some dire defections will come in the numbers of peoples who are Jews."

A VIRTUE

He said that Zionism has always argued that "the segregation, the separateness, the antagonism, in mild or virulent form, was an ineradicable and inexorable characteristic of human beings. And the separateness of Jews, in the tribalism of 'Jewish' nationalism, was glorified as a virtue. The separateness of those who were not Jews was condemned as a vice."

"This is anything but universalism," he asserted. "This is the standard of the dubious ethics of tribalism."

The attack on the issue of pulpit exchanges was particularized by a reference to Dr. Samuel Belkin, president of Yeshiva University.

NO COMFORT

Warning that "we must disabuse ourselves of the comforting rationalization that there is no relationship between all these things, that Dr. Silver is a Zionist extremist, that Dr. Belkin is a fanatic," Rabbi Berger quoted Dr. Belkin's objection that "the tendency toward combined synagogue-church activity and the interchange of pulpits between ministers and rabbis must be curbed, for it presents a clear and open danger to American Jewry."

"Dr. Belkin's fears about the future of Judaism if there is official fraternization with Christians is the other side of this coin of separateness and exclusiveness," Rabbi Berger declared.

"Dr. Silver's fears are secular and economic. Dr. Belkin's are probably spiritual. Both evidence little faith in the virility of Judaism as either a beneficent influence in the liberalizing of men or as a spiritual code that can retain the loyalties of those who profess faith in it if they are allowed freedom to know and understand the faith of other men."

Rabbi Berger also reported to his Methodist readers that he had discovered an analogy between Zionism and Marxism.

LIKE MARXISTS

He said that Jewish nationalism "is as mechanistic as Marxism. The one is founded on the thesis of economic determination. The other rests on the thesis of economic determinism."

He charged that "where that determination does not exist, Jewish nationalists, like Marxists, are committed to create it by molding minds and creating conditions

of separatism which support their thesis."

All such incidents Rabbi Berger explained to the Christian readers of the Methodist magazine as part of a pattern which was shattering "the only enduring qualities in the lives of Jews, AS JEWS," and that if allowed to continue, such forces would



DR. SAMUEL BELKIN
Guilty of Something

produce a nationalistic Judaism.

To this, Rabbi Berger tacked a warning that such a Judaism "may or may not be tolerated in America," and that "nothing can prevent a widening chasm between those whose spirits are nurtured by this Judaism and Americans whose spirits are nurtured by other faiths."

The Berger article also included one of the rare attempts of a Council spokesman to deal with the complications presented for Council ideology by the position of Orthodox Judaism and its strong support of Zionism.

The purely religious status of Orthodoxy and the clear link between Orthodox Judaism and religious Zionism has presented a problem for Council theorists which they have dealt with largely by complete silence.

WHAT ABOUT THIS?

Equally troublesome for Council theorizing is the fact that U.S. Orthodoxy frankly accepts some degree of segregation, notably in its development of the Hebrew all-day school, on the grounds of the religious needs of its adherents.

Rabbi Berger opened his discussion of these issues by commenting that "I must say a word here, specifically, about Orthodox Judaism."

He reported finding that Orthodoxy, as a form of worship "shows tendencies toward nationalism" and that "Orthodox Judaism may be a national religion."

IT'S A RELIGION

He was forced to concede, however, that Orthodox Judaism was "and where free from Jewish sec-

ular nationalism is a religion. It is not a nationalism."

He admitted also that "in its own religious way, Orthodoxy conceived of a return to Zion," but that "the Orthodox national religion was under God—and a Godly part of life."

HE EXPLAINS IT

The problem of separateness stemming from the presumably invulnerable religious position of Orthodoxy Rabbi Berger dealt with in these terms:

"To the Orthodox Jew, the separateness of the Jews has always been a means to an end, never an end in itself. 'The end of Israel's separateness is the good of the world.' The return to Zion was only a 'preliminary to the Messianic age when all men shall flow unto Zion and seek God there.'"

"In other words, Orthodox Judaism too holds with an ultimate universalism," Rabbi Berger reported.

NO ZIONISM?

He said that this position undoubtedly explained why the devout Orthodox Jew objected to secular Jewish nationalism as much as the Reform Jew, "for if the return to Zion was left to the moral plan of God and His time schedule for the universe, Judaism would be in harmony with that plan."

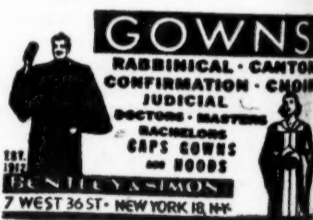
It was not clear from the text of the article whether Rabbi Berger was trying to convey to his Christian readers that no devout Jew was a Zionist, a position which would leave him with the task of explaining away the existence of the American and world religious Zionist movement.

Home For Arab Aged To Be Set Up In Acre

JERUSALEM — An old-age home for Arabs is being set up as a convention center for religious dignitaries. Bishop Hakim has given the building to the Ministry of Social Welfare and the first group of 15 Arabs has already taken up residence.

A REAL BUY

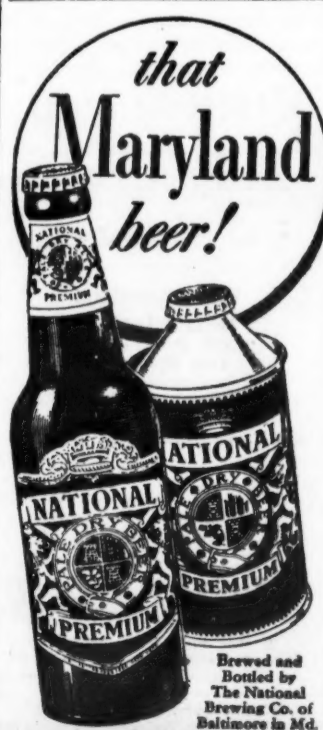
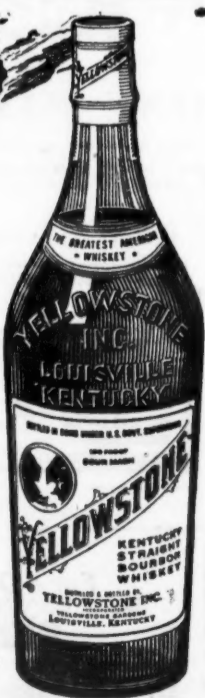
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Rabbi Rejects Bid For Grant From Jewish History Society Because Rosenwald On Board

GRAND RAPIDS, Mich.—A Grand Rapids rabbi has informed the American Jewish Historical Society that it would be wrong for him to help the society get an allocation here as long as anti-Zionist Lessing Rosenwald was a member of the society's executive council.

The stand of Rabbi Gershon Winer, spiritual leader of Congregation Ahavas Israel here, on the request from Lee M. Friedman, president of the society, was revealed in the "The Voice" the congregation bulletin.

The current issue of "The Voice" included an exchange of letters preceded by a brief explanation by Rabbi Winer, in which he reported that Friedman had written him, asking for assistance in obtaining an allocation from the Grand Rapids Jewish Community Fund.

NO RECOMMENDATION

"In my reply I pointed out that though the Historical Society deserved our support, the name of Lessing Rosenwald, president of the American Council for Judaism, appearing on the letterhead of the Society and on its Executive Council detracts from the effectiveness of the appeal and serves as a deterring factor in potential grants on behalf of congregations and individuals," Rabbi Winer reported.

He explained the appearance of the texts of the letters that followed with the comment that the correspondence "is of interest to our readers since it includes discussions on what should be our attitude toward the American Council for Judaism."

In reply to Rabbi Winer's first letter, Friedman outlined the purpose of the AJHS as one of seeking to unearth the facts of the past, without regard to partisan ideologies, a program for which all contributions of information were welcome.

ALL REPRESENTED

He said that on the executive council were Orthodox, Conservative and Reform Jews.

"We do not undertake to say what a man should believe, what he should preach, or what he must conform to," Friedman wrote. "Similarly we have on our board men who have been leaders in Zionism, others who



LEE FRIEDMAN
Comparisons With Truman

oppose Zionism, and some who are indifferent to it."

Friedman contended that involved was "the old situation where you cannot have a real representative communal society if you force conformity of opinion on every individual member."

MUTUAL INTERESTS

Insisting that Rosenwald had a right to think and believe according to his best judgement and his conscience, Friedman said that "the fact that we both have an interest in American Jewish history permits us to unite in furthering the aims of the American Jewish Historical Society without coming to blows over some of the things on which we differ."

He asked whether it was therefore not possible for him, Rabbi Winer and Rosenwald to agree that "we are interested in American Jewish history and to that end unite in working for a Society which fosters such interests."

"We do not need to quarrel

Evangelist Graham Makes It Official: Not Trying To Convert Mobster Mickey Cohen

National Jewish Post

LOS ANGELES—The public stand of mobster Mickey Cohen that Evangelist Billy Graham was not trying to convert him got some affirmation this week from the Graham camp.

The rumors started when Cohen had dinner with Graham at LaRue's, a swanky restaurant on the Sunset strip. Cohen's Jewish affiliations in the past, according to the local press, have been limited to wearing a Star of David on his boxing trunks, and a hat at funerals.

Cohen denied that Graham, whom he described as a good friend, was trying to convert him. Cohen also told the anxious press that "I don't know much about religion," but he insisted that he was as religious "as the next man. I believe in the ten commandments."

The next day, Graham did his best to shake the newsmen, who suspected that he was on his way to another date with Cohen.

After racing through traffic at 50 miles an

hour, and asking a policeman to arrest the pursuing reporters, Graham finally swore to them that he was not going to meet Cohen.

An associate of Graham added that if Cohen were present at the meeting for which Graham was headed, "he'd be thrown out, and somebody would spit in his eye."

At the meeting, attended by many film stars, Graham did meet Cohen, however, and described the occasion as "a pleasant surprise."

Cohen said the next morning "we talked about ways of fighting the Communists. We didn't talk about religion. If I wanted to talk about religion, I'd see my rabbi, wouldn't I?"

Rumors that Graham might be working to convert the mobster to Christianity were traced back as far as 1949.

Reaction of the Los Angeles Jewish community to the developments appeared to be to wish luck to Evangelist Graham.

about whether you and I and he all believe in 'kosher' or differ on the extent to which we want to support Zionism, or on our position on, or support of Truman," Friedman argued.

NO DEFENSE

Rabbi Winer, in his reply, flatly rejected the argument that Rosenwald's connection with the society "can be defended on grounds of freedom of expression and divergence of opinion in American Jewish life."

The Conservative rabbi also slapped as "unconvincing and misleading" Friedman's comparison of Rosenwald's views to the "diverse stands on Kashrut, Zionism or the Democratic party."

The Grand Rapids rabbi cited the label recently pinned on the Council and its members of "anti-Semitic Jews," by Rabbi Abba Hillel Silver.

"I'm sure that you are also aware of the fact that both the particular gentlemen and his organization were deliberately excluded from participation in the recent national conference of Jewish education sponsored by the American Association for Jewish Education," Rabbi Winer wrote. "I'm sure you would not accuse that organization of being un-American, or un-Jewish or undemocratic."

COUNCIL BARRED

"Yet the conference, which permitted and encouraged Orthodox, Conservative, Reform, Hebraist, Yiddishist, Zionist and Socialist points of view, found it necessary to exclude the person and organization you have found it advisable to include," he said.

Rejecting the contention that "this was a matter of fighting over differences among ourselves," Rabbi Winer said that what was really involved was "organizational integrity, self-respect and propriety on the part of the American Jewish Historical Society—to act in accord-

U. S. Arrests Second Official Of Freiheit For Deportation

NEW YORK—The United States this week held a second official of the Jewish Morning Freiheit, Communist daily, for deportation on charges of being a member of the Communist party.

Paul Juditz, labor editor of the paper, was held on Ellis Island on a deportation warrant. He was accused of joining the Communist party on his latest arrival in the United States in 1929.

Spokesmen of the U. S. Immigration and Naturalization Service said that Juditz, who is 63, was arrested at his office. A native of Russia, he was slated for a deportation hearing within a few days.

Several weeks ago, Moses Rozinkoff, 64, Chicago business manager of the Communist daily, was arrested on similar charges.

ance with the best interests of the Jewish community as dictated not by a particular rabbi, but by ALL the major Jewish organizations in the United States."

NOT EXONERATED

Rabbi Winer said that Rosenwald's name "is not exonerated through the appearance of other Jewish dignitaries. On the contrary, theirs suffers by his presence."

Rabbi Winer concluded with the comment that in view of such arguments, he felt "justified in remaining unsympathetic to any suggested allocation to the Society on the part of myself, our congregation and our Jewish Community Fund."

A large health center will be established on Mount Poriah, overlooking the Jordan and Yavniel Valleys, by a group of medical specialists from the United States in cooperation with Israel investors and doctors. Mineral waters for therapeutic baths will be pumped up the mountain side from nearby hot springs.

The Chicago Communist, who came to this country from Russia in 1903, never applied for citizenship.

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NAMES IN THE NEWS

FEINBERG SAYS INTERMARRIAGE
MAJOR REASON SO FEW JEWS NOW

PRESENTING for a general audience some of the issues of marriages between Jews and Gentiles, Rabbi ABRAHAM L. FEINBERG of Toronto cited some interesting figures to bolster the hypothesis that Jews have consistently through the centuries married out of the fold. Writing in "Saturday Night," popular Canadian weekly, the Reform rabbi said that "massacres and persecution alone could not have diminished a people which numbered approximately eight million in the tiny world of Jesus' day, and now is a scant 12 million—one half of one per cent of the human race."



FEINBERG

The Sharp Retort

The springly quality of disputes in South African Zionism was well illustrated by the resignation note of N. KIRSCHNER when he quit as a member of the executive of the South African Zionist Federation. Cause of the resignation was a speech by JOSEPH DALESKI, vice chairman of the Federation, who referred to foes of the party sys-

tem in Zionism as "enemies of the Jewish people," according to the South African Zionist Record. Kirschner, back-tracking not a step in his long-time opposition to the party Zionist system, said he could no longer serve with Daleski and regretted deeply "that a person so irresponsible as Joseph Daleski should be allowed to occupy so high a position in the Federation."

The Long View

Examining the labors of religion from the vantage point of a 70th birthday, Rabbi JONAH B. WISE said this week that radio and television "will eventually create a new atmosphere for religion." The famous rabbi and humanitarian said that it was quite a thought to ponder as to what might have happened "if some of our prophets and saints had had access to the radio in their day." Agreeing that the medium had its limitations, Rabbi Wise said that it "presents a staggering possibility just the same."



WISE

The Sad Refrain

The proposition that Anglo-Jewish journalism is the same in the world's two great English-speaking nations was dolefully reaffirmed by J. M. SHAFTELEY, editor of the Jewish Chronicle of London. Speaking at a meeting of the Anglo-Jewish Association Luncheon Club, he commented feelingly on the eagerness, if not anxiety of every reader of the Chronicle to tell the editor how to do it. He told the club that he had even thought of forming a "Guild of Jewish Chronicle Editors" for the hundreds of readers who were "confident they could run the paper."

The Welcome Salute

A distinguished non-Jewish critic, VIRGINIA KIRKUS, editor of a specialized newsletter on new books for libraries, book publishers and literary critics, paid her respects last week to famous scholar ABRAHAM J.

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

FRIDAY, March 9—Rabbi Joseph I. Weiss of West End Temple, Neponsit, L.I., N.Y., speaking on a "Strength in Grief," under auspices of the Synagogue Council of America, on the "Faith in Our Times" program, 10:15 a.m. EST, Mutual.

HESCHEL, associate professor of ethics and Jewish mysticism at the Jewish Theological Seminary. After reading the galley proofs of Dr. Heschel's latest book, "Man is Not Alone," Miss Kirkus declared that the Conservative scholar was "one of the best minds of contemporary Judaism."

The Woeful Truth

Examining the widespread myth in the Gentile mind that "the Jews, though dispersed over the face of the earth, form a united closely-knit body and are welded together by a strong bond of sympathy and solidarity," a Beaumont, Texas rabbi concluded that perhaps the delusion was a blessing in disguise. Said Rabbi SAMUEL ROSINGER of Congregation Temple Emanuel, "were the tragic truth of our total lack of unity known to outsiders, we would be the most exposed and unprotected humans on earth."

The Special Honor

The rarity of a dedication of a Sabbath to a living Jewish leader has been arranged for Dr. MORDECAI M. KAPLAN, famous scholar and founder of the Reconstructionist movement. The leading Conservative and Reform rabbis of the Greater Boston area will observe the Sabbath this week-end as the "Dr. Mordecai M. Kaplan Sabbath." The observance is part of the celebration of the scholar's 70th birthday, which will be marked April 17. Dr. ALBERT I. GORDON of Newton Centre is chairman of a committee formed to organize a city-wide celebration in honor of Dr. Kaplan.

With the Rabbis

A rally was held at the Southwest Temple B'nai Zion in Los Angeles to welcome new spiritual leader Rabbi SAMUEL N. SHERMAN.

Rabbi ABRAHAM RUDERMAN has been elected spiritual leader of Temple Israel of Cortlandt, N. Y.

Rabbi ELIESER BERKOVITS has been installed as spiritual leader of Congregation Adath Jeshurun in Boston.

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REPORT FROM HOLLYWOOD

PALESTINE FILMS CORP. PLANS
'QUARTET'-TYPE FEATURE MOVIE

By SIMON WINCEMBERG

ONE of the current plans of Palestine Films Inc. is for a "Quartet"-type feature film for theatrical distribution, which will consist of one of their newly-completed semi-documentaries, and two of their earlier short films. The exact selection has not yet been made. It is planned that a name actor will introduce each of the separate subjects, and total feature may go into circulation under the title, "Triology From a New World."

In addition, Joseph Krungold, vice-president in charge of production at Palestine Films, considers their 90-minute feature film, Out of Evil, "the most ambitious of the pictures so far to have been made in Israel." Produced by Leo Herman, and written and directed by Krungold, the cast includes such actors of the Chamber and Habimah theaters as Zuska Rapaport, Nahum Buchman, Esther Margolish-Ben-Joseph, Yitzhak Shulman, Mordecai Ben Zeev, and Eliezer Whartman.

The film will include a puppet opera with music composed by Karol Rathaus, and using the puppet theater of Paul Loewy, who once made puppet pictures in Czechoslovakia for Paramount, before transferring his activities to Tel Aviv.

"Out of Evil" is expected to have its first opening in Paris and Brussels sometime this month. Its commercial release in America is still being negotiated.

Currently in the cutting rooms at Palestine Films is "A Letter to Deborah," a one-reel film directed by George L. George.

THE versatility of English actor Alec Guinness, who once played seven of the ten leading male and female roles in "Kind Hearts and Coronets," is now further demonstrated by the fact that the man who played the controversial Fagin character in "Oliver Twist," is now also in circulation with a triumphant performance as Disraeli, Queen Victoria's sometimes (though not in the picture) aggressively Jewish prime minister. ("when the ancestors of the right honorable gentlemen were brutal savages in an unknown island, mine were priests in the temple of Solomon," reputedly said to Daniel O'Connell.) Scene of the triumph is "The Mudlark," made in England by 20th-Century-Fox, with Irene Dunne contributing a highly impressive Victoria.

GUINNESS, WITH THE EXPERT ASSISTANCE of writer-producer Nunnally (Grapes of Wrath) Johnson, and director Jean (Johnny Belinda) Negulescu, makes Disraeli (the man, whose novel "Tancred" was a sort of forerunner of Herzl's Altneuland—information courtesy of H. G. Luft) a man who ranges with equal ease from superciliousness ("What power of expression there is in a limited vocabulary") to genuine warmth, fervor and liberalism (he was the leader of the Conservative party).

Even those, who still do not feel entirely comfortable about hearing Britain glorified so unstintingly, are likely to find "The Mudlark" a sheer pleasure from beginning to end, as well as an example of thoughtful, outspoken and artistic movie-making at its best.

THOSE who have a tendency to feel uncomfortable in the face of the Zerei Agudas Israel, the youth branch of the ultra-Orthodox Jewish organization and its unblinking austerity in most matters, may feel reassured by the advertising for the Agudah's "Fourth Annual Night of Stars." Under the heading of "Presenting a Galaxy of Stars," the ticket lists "Cantor, Choir, Pianist, Comedian, Acrobats, Magician."

Confronted by such a variety, who but the most confirmed apikoros would still miss such standbys of the average galaxy as low-cut canaries and leering MCs?

CHAUVINISM-in-Hollywood-Note (from a local gossip column): "Keenan Wynn's choice description of his role in 'Texas Carnival': 'I'm a sort of Jewish Glenn McCarthy'."

TITLES of two Torah Umesorah films recently mentioned here are "Building Tomorrow Today," filmed in 1949 at Beth Jacob of Philadelphia, and "Looking Ahead," produced at the Hebrew Institute of Long Island, Far Rockaway, N. Y. in 1950.

"RIGHT Cross," an otherwise undistinguished film about a prizefighter self-pityingly and rather monotonously preoccupied with the real and imaginary handicaps of being a Mexican-American, has one fairly refreshing line of dialogue, Dick Powell asking Ricardo Montalban, "What about us—the white Protestant majority—doesn't anyone ever feel sorry for us?"

The line drew a good laugh from the press, but possibly it won't bear closer examination out of context.

DEPARTMENT of Funny Coincidences:

From a gossip column in the Los Angeles News: "Humphrey Bogart spotted this sign in a Wilshire Boulevard cafe window: What Foods These Morsels Be."

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WOMEN'S VIEWPOINT

ORTHODOXY SAYS 'NO CHANGES'
BUT JEWISH HISTORY DIFFERS

By HELEN COHEN

RABBI Cecil Walkenfeld has some comments in this week's "Freedom of the Press" section on the discussion in this department of Jewish Law and its validity for our times, to which I am here replying:

I asked, if you recall, for a clarification of Orthodox Judaism's stand on the 613 Commandments. Does it or does it not consider them to be God-given and therefore unchangeable. While I appreciate the effort you have made to answer, I feel compelled to inquire if this is a clarification.

I am reminded of a conversation I had with another Orthodox rabbi. Each time I would present what I believed was an established fact, he would twist and turn the meaning until I began to wonder if there was such a thing as a fact. "In a minute," I sighed, "you'll be telling me that black is white." And that is what he promptly proceeded to do.

I realize now why the scholars through the ages were so agile at out-talking and even double-talking to each other. With the premise on which they based their logic (that the commandments are divine) they had little choice. Could they accept as an answer a statement that the 613 Commandments were not divine? No, so they merely professed one thing and actually practiced another.

What did they profess? Mordecai Kaplan pointed out in the Reconstructionist that while it could not be accepted by the intelligent Jew in our day "the traditional idea that the text of the Torah is literally the word of God was universally believed by Jews until modern times." This belief is the basis of the 613 Commandments, the Targyat Mitzvot.

LET'S LOOK INTO THIS. Commandment 172 (Positive) tells us that "we are commanded to hearken to every prophet in each and every generation, provided he does not command a (permanent) addition to (the body of the Law) or a (permanent) decrease therefrom." (Deut. XVIII, 15).

The commentary by Rabbi Charles Chavel notes "A Prophet may temporarily either subtract from or add to the 613 Commandments which the Torah has ordained; but if he attempts to make such changes permanent he is known to be a false prophet and as such incurs the penalty of death by strangulation."

Maimonides in Principal 8 of his 13 Principles of Faith, declares "that the Torah has been received from Heaven (He who affirms that any of these verses or narratives has been told by Moses of his own accord is an Apostate)" and Principle 9 declares that "this Torah has been formulated by the Creator . . . so that we are neither to add thereto nor to diminish therefrom. . . ."

No adding. No diminishing.

NOW LET'S LOOK AT THE RECORD. We have already listed laws which have been discarded but here's another example:

(186) We are commanded that we are to exterminate the people of an Apostate City (in Israel) and that we are to burn that city.

Next we have altering or changing. Commandment 213 is on the Law of Betrothal. A woman is to be considered betrothed by three methods—by handing something of value to her, by delivering her a writ (stating 'be thou betrothed to me') or by sexual intercourse.

Maimonides wrote that "in the interpretation of this commandment the Sages have said (apropos) of betrothal by intercourse that it is ordained by the Torah." Rabbi Chavel, however, notes that "the sages nevertheless have found it expedient to prohibit betrothal by intercourse as a curb against licentiousness. The common practice in Judaism today is betrothal by ring, the latter being the equivalent of money." No changing?

ANOTHER CHANGE: In Commandment 99 we are told that a menstruous woman remains unclean for seven days (altogether). According to the Torah "the issue having ceased before the sun has set on the seventh day, she is to immerse herself that night and may enter conjugal relations."

However, "by Rabbinic ordinance a woman . . . is to count seven completely clean days (notice the difference) before immersing and entering conjugal relations." (This is the present practice. By what right did they add the extra five days? I once pointed out this change to an Orthodox rabbi and he informed me that the change, according to Nachmanides, was brought about at the insistence of the women themselves.)

That leaves additions. Are our readers under the impression that kindling the Sabbath lights is among the Divine Commandments? One scrupulously observant Orthodox person insisted to me that it was.

IN APPENDIX II OF RABBI CHAVEL'S translation are listed Seven Rabbinic Positive Commandments, established by the Sages after the Torah was in existence. They include the lighting of the Sabbath lamp, the kindling of the Chanukah Lights, the Benediction (thanksgiving for each enjoyment) the ablution of the hands before eating and the reading of the scroll of Esther on Purim.

What is the difference between Scriptural and Rabbinic rules? According to the text "where a doubt presents itself in any matter affecting a scriptural commandment (the 613) the greatest stringency must be applied so as to exclude the barest possibility of a violation, while in any matter affecting merely a Rabbinic ordinance no such stringency need be applied."

No adding. No diminishing.

THE VIEWS (IN THE DEC. 29 RECONSTRUCTIONIST) of Eliezer Whartman, an American who has gone to Israel to live, are pertinent in this discussion. He writes:

"Religion is a completely subjective belief in God. As such it does not fall under the category of 'law'—whether conceived as divinely revealed or not. Around the hard core of belief in one indivisible God, religion has created a set of customs which accept-

YOUR
NAME

Conducted By
N. PEARLROTH

Want to know what
your name means? Ad-
dress your question to Mr.
Pearlroth, National Jewish
Post.

Rosmarin
Kaszinetz

Max Rosmarin, 3004 S. 4th,
Louisville, writes:

Could you tell me the meaning of the name Rosmarin? My family has been living for years on the western border of Poland. Some of my ancestors came to Poland from Galicia.

ROSMARIN is a German term meaning Rosemary, an aromatic plant which formerly had considerable importance in Europe.

It was employed both in the spicing of food and as a medicine.

It was chosen as a Jewish family name for two reasons. One reason was that it signifies "affectionate and faithful remembrance" in the language of flowers. The other reason was that it was formerly used in the bridal crown instead of myrtle or orange blossoms. Your ancestor who first took this surname, acted while he was still young and his thoughts were still capable of a romantic turn.

Harry Kopolowitz, 40 Mont-

gomery St., New York, writes: Can you kindly give me some information on the origin of my family name. My father's original

ance and practice throughout the centuries have hallowed and have given the appearance of law.

"The crudity of the concept of God's having revealed Himself to human beings and handed over to them detailed and minute laws governing every phase of their daily lives is incongruous with the rational acceptance of the concept of 'Divine' law. Custom grew out of the needs of the day. Practice confirmed those customs. Needs changed—customs changed . . . the basic driving idea being the idea of pursuing justice. . . ."

"Within the framework of a highly regimented society, custom was enforced in the past. Either the individual accepted it of his own accord, or fear of ridicule or excommunication brought him around. The factors that force the individual to observe Jewish custom—whether he believed in God or not—no longer exist. This the religious groups in Israel recognize but do not wish to reckon with."

ADHERENTS OF ORTHODOXY have led us to believe that it is a solid rock compared to the shifting sands upon which Conservative and Reform Judaism are built. From the foregoing we don't get the impression that that analogy is valid.

What Foods These Morsels Be

★ ★ ★

PURIM, which is celebrated this year on March 22, is one of our joyous holidays, with the usually sober Jewish community encouraged to make merry and be gay. One of the traditions connected with this festival is the giving of Shal Achmonos which, according to Leah Leonard in "Jewish Cookery," means in Hebrew "a plate of gifts for Purim," and is usually a plate of pastries, candies and gifts for relatives, friends and neighbors. Mrs. Leonard also tells us that the folk expression "Tam Gan Eden," Hebrew for "taste or flavor" of the Garden of Eden or Paradise, is commonly used for good food in general but Purim goodies in particular. This week is offered the first of several suggestions for preparing food to earn that compliment.

PFEFFERNUSSE

1 cup corn syrup	juice and grated rind of
1/2 cup butter	1 lemon
1 cup molasses	1 teaspoon cinnamon
1/2 cup brown sugar	1/4 teaspoon cloves
3 tablespoons ground almonds	4 cups flour
1/2 teaspoon salt	1/2 teaspoon baking soda
2 tablespoons chopped citron	1 egg white, slightly beaten

Heat syrup until lukewarm, stir in the butter, then molasses, brown sugar, salt, almonds, citron, lemon, cinnamon, and cloves. Mix and sift flour and baking soda, and stir unto the syrup mixture, blending well. Roll into balls size of a marble, place an inch apart on a greased baking sheet, brush with slightly beaten egg white, and bake in oven at 350 degrees until well browned. Almonds, citron and cloves may be omitted.

TEIGLECH

2 cups flour	1/2 pound honey
1/2 teaspoon baking powder	1/2 cup sugar
2 eggs	1/2 pound or more chopped nuts
2 tablespoons oil	ginger

Mix flour, baking powder, eggs and oil, and knead until dough is smooth. Form into a roll 1/2 inch thick, and slice into 1/2-inch pieces. Bring honey and sugar to a boil, add pieces of dough and remove to oven pre-heated to 375 degrees. Let cook without stirring until dough is well puffed out and just beginning to brown. Add chopped nuts, an let cook, stirring occasionally with a wooden spoon, until dough is browned. Remove from oven, turn onto a wet board, and let cool slightly. Pat out flat with hands moistened with cold water. Sprinkle with ginger, chill in refrigerator, and cut in squares.

family name was Kaszinetz and he was born in Russia.

KASZINETZ is a name of geographical origin. It is taken from the name of the village of Koszyniec near Kaniow in the Ukraina. The meaning of the name is "a place of reeds" out of which baskets are woven in Europe.

If you don't know what **YOUR** name means, why don't you find out? It's easy. Just drop a note to Mr. Pearlroth, care of The Post. Be sure to include something about your family history in your query.

MAHZEI

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FOODS - BABIES



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The Answer Of The Jewish Anti-Communists

THE reply of the American Jewish League Against Communism to the blast against it from the National Community Relations Advisory Council is at hand.

It is a revealing document.

The POST holds that the League has a perfect right to operate in the Jewish field. We have never believed that the League was a necessary agency. Communism has never gained any foothold in the American Jewish community nor among national Jewish organizations. But the Jewish community set-up being what it is, any group of like-minded Jews have a right to organize for a common purpose.

But we do believe that the organization must recognize certain responsibilities to the Jewish group and that it must exercise certain restraints. We have imposed the same limitations on another group The POST has opposed from its start—the American Council for Judaism.

In this respect the League has been guilty of violating every precept of decency, and its latest eruption against Admiral Nimitz and General Marshall were merely examples of what are routine tactics for the League.

The facts that Rabbi Benjamin Schultz brought out against the two men are not new. Mr. Alfred Kohlberg, the chairman, says as much himself. It is the deliberately vile manner in which Rabbi Schultz stated the facts and then made his scurrilous charges which caused the uproar. This is a thoroughly un-Jewish procedure and certainly unrabbinical.

In fact the most damaging statements against the League are contained in its answer to the charges of the NCRAC. The reprint of pertinent excerpts from Rabbi Schultz's speech in which he called Nimitz and Marshall more or less dupes of the Communists and specifically charged the present administration with naming them in order to use them to further its Communist purposes is a nasty, insidious,

vile talk, the kind one reads in the anti-Semitic outpourings.

This is no representative Jewish organization talking. This is a fringe group, using all the tactics of the hate groups.

The giveaway is Rabbi Schultz's use of the name of Sen. Joseph McCarthy, whose work the rabbi obviously approves. Mr. Kohlberg tips his hand too when he charges the NCRAC with something dreadful by noting they opposed the McCarran anti-Communist control bill.

The rest of the League reply is a rehash of some charges already made, plus a blanket charge against the professionals of all the agencies in the NCRAC of being "pinko" and the insinuation that the NCRAC professionals acted hastily and perhaps without the consent of their boards in blistering the League.

A recital of the various attempts of some of the agencies in the NCRAC to embarrass or to destroy the League makes unpleasant reading. It is the same sorry story of competition and the jungle ethics among our national Jewish organizations. The POST does not like it.

It was almost inevitable that the League would come a cropper, as it has. Organizations like this one are driven to extremes by their need for keeping in the public eye. Rabbi Schultz and Mr. Kohlberg try to make much of the rabbi's statement that he said several times in the course of his attack on the two military leaders that he was speaking as an individual and not for an organization. This is flimsy. Rabbi Schultz had declared that he was executive director of the League in his opening remarks, and we might as well try to dissociate Lessing Rosenwald from the Council and say that he speaks as an individual, as to do the same for Rabbi Schultz.

The whole sorry mess will now go on. The League has discredited itself. It has learned well from the McCarthys and the McCarrans. It is a disgrace to the Jewish group.

Jewish Participation In Brotherhood Affairs

THE Jewish attitude toward the goodwill movement has matured considerably in the last decade. No longer is the alert Jew lulled into a sense of false security by efforts at creating a better world which come to an end for another 365 days at the close of the annual Brotherhood Week in February.

Yet this attitude—which has developed almost into disdain for "do-gooders"—fails to dispose of the people who sincerely participate in Brotherhood Week observance.

Ten years ago, the problem was to open the eyes of the Jewish group to the mistake of labelling as the coming of the Messiah the achievement of bringing together a Catholic, a Jew and a Protestant to speak words of understanding to a group long since convinced of the need for such group relationships.

But by this time, that objective has been achieved.

It would be sheer folly for Jews not to appreciate the fact that thousands of Christians year after year participate annually in Brotherhood Week.

More than Brotherhood on paper is needed, to be sure. But it is foolish to ignore preliminary efforts leading to true brotherhood merely because those practicing the milder forms of understanding do not become transformed overnight into new Isaiahs.

Now that the Christians know that Brotherhood Week observances which are only exercises in pretty phrase-making deceive no one, they themselves can no longer be deceived. Achieving brotherhood means negotiating a long rocky road. Speechmaking is not enough, but it can be the first step.

UJA And Bond Drive Must Be Coordinated

JUST when everything seemed in order as far as coordination on the four-point aid to Israel program was concerned, comes the Council of Jewish Federations and Welfare Funds and reveals various points of tension cropping up here and there between the UJA and the bond sale programs.

Right now the areas of conflict are accentuated by the speed with which the bond sale people have gotten their organization underway. In more than one community, Henry Montor's keen know-how has put his organization into functioning shape with full local boards and local chairmen even before the UJA people could get started. And this has happened despite the fact that the UJA campaigns must be out of the way by May 1, deadline for the start of the bond sale.

Although the points of conflict were bound to develop—as witness the advertisements for the bond sale in the national publications before the UJA advertising campaign was underway—they need not grow into serious clashes and open competition. Both groups are eager to show the best results for Israel and this ambition will lead to many acts of aggression on both sides—but calmer advice must prevail and full understanding on every point must be reached.

If the UJA dollars are as crucial as we are being led to believe and if the sale of Israel bonds must be successful for Israel's sake, then most certainly the leaders of these two efforts will not let competition between them lead to a situation where the aims of both campaigns will be hurt and Israel the eventual loser.

This Complete And Total Loss

AS LONG as the Jewish community seems to be going to have to bear the loss of Ben Cohen, the west coast gambling overlord whom the police are always taking advantage of, we politely request that a thorough job be done and that with his conversion, a new name be given him.

As long as he was Ben Cohen, the gambler,

we could always resort to the plea that as Jews, we have our share of malefactors. But as Ben Cohen, the Christian, he is the Jewish gambler and thus a total loss.

If Mr. Cohen is going to get a fresh start with another religion, then why not give Mr. Cohen's co-religionists a fresh start, too—with out him, name and all?

THE EDITORS CHAIR

THE STORY WE printed several weeks back about the views of Rabbi Solomon Goldman of Chicago on the propriety of changing Jewish names which are either unprounceable or unspellable got reprinted in at least three of our contemporaries, and without exception all of them appropriated the story without crediting The POST.

Under the law, once a story is in print, it becomes public matter. Even if we could do anything about the pirating of our material, we wouldn't. But what about the ethics involved? And about the editors of these papers? They know what they are doing.

The POST from time to time will reprint from other publications, but is very careful to give proper credit. But the Jewish Community Bulletin of San Francisco, which is owned by the Jewish community, conveniently lifted our Goldman story and conveniently forgot to mention it was taken from The POST. The same holds true for one of our colleagues in Winnipeg, and also for the Jewish Weekly News of Springfield, Mass.

All of this reminds me of a contributory to Commentary, who wrote us asking for a free subscription. He said he got a great deal of his news from the POST (for articles for which I'm sure he was paid no less than \$500) and therefore should get a free subscription. He too has never mentioned The POST, although without The POST and its coverage of Jewish fund-raising activities in the United States, his articles could hardly have been written.

I NOTE THAT Rabbi Felix Mendelsohn of Chicago has been given a well-earned years' leave of absence by his Congregation Beth Israel. Merely the mentioning of the name of Rabbi Mendelsohn is enough to evoke in the minds of the people who know him, visions of the kindest man in the rabbinate.

He is so sweet I often feel guilty about our relationship, which is one in which he is continually thinking about me and doing things for The POST while our paper's coverage of the rabbinate

overlooks spiritual leaders like him in order to feature the activities of the big, brash giants in the rabbinate, whom no one ever gets close to and who could just as well be managers of large industries, they are so foreign to the real traits that make up a true rabbi in Israel. Felix has served Beth Israel for 30 years and we'll give a year's subscription to any reader who can name a rabbi as well liked by his colleagues in the rabbinate as is Rabbi Mendelsohn.

Hong Kong Jews Happy Over Israel Trade Tie

HONG KONG—The appointment of F. W. Pollak as Israel's first trade commissioner for the Far East was welcomed by Jewish businessmen here who are anxious to initiate trade relations with the Jewish state. Although Palestinian oranges were sold here during the British Mandate period, no Israel citrus or other products have been sold in Hong Kong since the establishment of the Jewish State.

The Egyptian ban on Israel shipping through the Suez Canal, which would make it necessary for Israel freighters to go around the Cape of Good Hope, is responsible for the suspension of citrus shipments to Hong Kong. Jew here are anxious to receive olive oil and other items from Israel.

U. S. Teacher-Settlers Offered Training Plan

NEW YORK—The opening of training facilities for American teachers desirous of settling in Israel was announced this week by the Hechalutz (pioneer) organization. A special 10-month course in Israel will be offered in April to prepare qualified teachers for a two-year assignment in Israel.

The course, which will be given under the auspices of the Jewish Agency, will include intensive study of Hebrew, the geography of Israel and education methods characteristic of Israel. Participants must agree to teach for two years in a settlement school in Israel.

Portion of the Week

VAYAKHEL

PARSHAS "Vayakhel" (Exodus 35:1 - 38:20; 30:11 - 16; Haphtarah: II Kings 12:1 - 17). The payment of the poll tax of half a shekel by every adult Jew was announced on the first day of the twelfth month (Adar), and as a reminder of this custom the passage pertaining to it is read on this Sabbath, which gave it a special significance and its name. In this portion we are told again details of the interior of the Sanctuary. We hear of the Holy Table, the veil, the Ark, the candlestick, the altar of incense, the altar of burnt-offering, the different hangings and screens, the specially constructed pins for the hangings, the plaited garments of the priests and the woven cords. It was skillful workmanship that made every item of the desert Temple a remarkable artistic achievement. The Artist, Bezalel, and his group were given the assignment for this important undertaking, and unto this day, the name Bezalel has become the symbol of artistry in Israel. The Haphtarah is a reminder of the poll tax and should serve for every Jew as a reminder that he, too, is under sacred obligation to give his measure of support to the stability

of the Tabernacle and the perpetuation of his Religion. In our days when many other religious communities return to the tith or the ancient Jewish way of an equal distribution among their members of the care and contributions for their religious institutions, it would be incumbent to us to explore our tradition again to reintroduce a form of tangible Jewish expressions of support for our own religious institutions.

—Rabbi Frank Rosenthal

The National Jewish Post

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GABRIEL COHEN
Editor and Publisher

BEN GALLON
Managing Editor

ROBERT GOLDBERG
City Editor

Friday, March 2, 1951

Calendar

Purim March 23
Passover, First day Apr. 21
Passover, Eighth day Apr. 28
Lag B'Omer May 24
Shevuos, First day June 10
Tisha B'Av Aug. 11
Rosh Chodesh Ellul Sept. 2
Rosh Hashonah, First day Oct. 1
Yom Kippur Oct. 10

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

ORTHODOX RABBI REJECTS STAND AGAINST TORAH ON CURRENT REASON

Editor, National Jewish Post:

In reference to Helen Cohen's column of Dec. 29, 1950, I, as an Orthodox Rabbi, would like to answer some of the questions she raises; and to clarify the position of Traditional Judaism.

Helen Cohen quotes Rabbi Milton Steinberg as saying that Modernists believe those parts of the Torah which "agree with reason and experience."

If that is so, two questions arise. First, upon whose "reason and experience" do they rely? And secondly, how do they explain their belief in God?

They surely don't believe in Him on the basis of "reason and experience." But even if it were possible to believe in Him on that basis, it is certainly impossible for all the Modernists to have the identical "reason and experience"; and therefore the identical belief and method of belief.

Due to the variety of experiences and different limitations of reason among so many people, it stands to reason (sic) that everyone would have a different concept of God and would accept or reject different parts of His Torah.

Furthermore, if "reason and experience" are the criteria by which to judge between Godly and Ungodly, it is logically impossible to believe in God. Who can prove His existence by "reason and experience?"

Those who believe in God accept Him in blind faith, not through reasoning. It is an acceptance of the heart, not the mind.

As for those who accept God emotionally but say that the Torah is Godly only insofar as it agrees with "reason and experience," why use the Torah at all? Let each man accept only what his logic, based on reason and experience, tells him is true, and write his own "Torah."

We Traditionalists do not believe that we can understand everything by reason and experience. Experience, both individual and collective, is circumscribed, and the mind, because it can only comprehend and reason about things that are experienced, is therefore limited at the very outset.

For example, both Plato and Aristotle used reason and both came to the conclusion that deformed children should be killed. Today, in the light of our reason, based on experience since

that time, we would hardly agree to that.

Again, up to 50 years ago no one reasoned that a work day should not be 18 hours or that children should not work. Today, we reason otherwise.

The only conclusion I can come to, is that logic is limited and therefore faulty. If then, our understanding is limited to "reason and experience," it is not a true measuring stick as to the validity of the Torah.

We do know that our understanding is steadily increasing and though the Torah has always been ahead of the times, a generation will yet arise that will understand and accept the entire Torah logically.

But even on the basis of our present understanding, the truth of the Torah has yet to be denied. The Orthodox feel that all the commandments of the Torah are always valid—under the circumstances where they were meant to apply.

Just as the laws of Passover were meant to apply only during the week of Passover, even though the laws in themselves are valid all year, so do other laws apply—under certain circumstances, at specified times. But the laws themselves are always valid when those circumstances arise.

For instance, the law prohibiting marriage between a Jewish woman and an Ammonite or Moabite is still valid but the circumstances which make it operative no longer exist. Namely, there are no more Ammonites or Moabites. (Misnah Yadaim IV,4) If there were, the law would still apply.

The laws pertaining to murder (or any crime) are always valid, even when no murder has been committed. But they are not applied until a "certain circumstance," the murder itself, exists.

The same holds true with sacrifices, idol-worship, etc. etc. I hope, together with Mrs. Cohen, that slavery and bondsmen will never again need regulating, but, whenever slavery does exist, these regulations are to be observed.

RABBI C. WALKENFELD
Dover, N.H.

Ed. Note: Columnist Cohen's comments on Rabbi Walkenfeld's letter appears in her regular column this week.

POST SUBSIDIZED BY ZIONISTS, EDITORIALS STINK, SAYS EX-READER

Editor, National Jewish Post

Please remove my name from your subscription list and discontinue sending me the POST as of today. I think my subscription is paid up in advance but if not, please send me a statement and I will remit, but throw my copy in your waste basket, if my subscription has not expired, and thereby save postage.

When a sheet purporting to be a newspaper becomes only a propaganda sheet for one viewpoint, and is obliged to use smear tactics in place of discussion and argument, I have no place for it in my office or home.

In my opinion your paper is subsidized by the Zionists, who own you and your staff body and soul, although you falsely claim to be independent. You print only such items as serve your pur-

pose while deliberately omitting, misinterpreting and distorting such articles or items as express opposite viewpoints and that is not the function of a newspaper. Your editorials stink.

NORMAN BUCKNER
Pontiac, Mich.

Ed. Note: Mr. Buckner is a member of the national board of the anti-Zionist American Council for Judaism.

The Israel Purchasing Service, an Ampal subsidiary, purchased and shipped some \$13,000,000 worth of American goods for Israel enterprises in 1950 and the Canadian affiliate provided over \$1,000,000 worth of goods.

Call Out For All Temple Confirmants

Editor, National Jewish Post:

In connection with the two hundredth anniversary of its founding, Congregation Beth Elohim of Charleston, South Carolina is planning a Shavuos Service in honor of all its confirmants and Bar Mitzvahs.

The committee in charge is seeking a complete record, hence this appeal. It hopes many will not only come to the service but will again take part in it.

If any of your readers are confirmants, or know names of/and addresses of such, I will appreciate hearing from them at the below address.

Jane L. Raisin, Chairman
(Mrs. Jacob S. Raisin)
207 Broad Street
Charleston, South Carolina

ZIONIST HITS ZIONIST LINKING OF JEWISH HISTORIANS AND COUNCIL

Editor, National Jewish Post:

It is with something approaching a sense of fantasy that I find myself writing a letter expressing vigorous disagreement with a critic of the American Council for Judaism. In three years as editor of The POST, during which I have tried my best to study objectively the activities of this organization, I have come reluctantly to the conclusion that there is not a single statement on Jewish issues put forth by the Council which is not either a fraud or an expression of infinite ignorance.

Nevertheless, I am compelled, by the same reverence for facts and logic, to object to the stand of Rabbi Gershon Winer of Grand Rapids, in indicating why he could not support a plea of Lee Friedman, president of the American Jewish Historical Society, for help in getting an allocation from that Jewish community. According to The POST report, which appears elsewhere in this issue, Rabbi Winer said that as long as Council president Lessing Rosenwald is a member of the historical society's executive committee, Mr. Friedman could expect no aid from Rabbi Winer in getting an allocation.

Rabbi Winer, it seems to me, is entirely out of order. I believe he is guilty of distorting for irrelevant reasons the entire philosophy of the Jewish welfare fund structure in the United States.

The tradition has long since been established that any Jewish organization may properly appear before a welfare fund and present its case for financial aid. It is the business of the fund, and of all those who may be intermediaries between the fund and the soliciting organization, to give or withhold assistance strictly on one condition—the best judgement of the particular welfare fund as to the usefulness of the work being done by the Jewish organization in question.

It may be that Mr. Rosenwald is going about a procedure, in his capacity as a member of the executive committee of the American Jewish Historical Society, of doing his best to distort Jewish history. But I doubt it, and Rabbi Winer, if he thinks so, has offered no evidence nor even mentioned it.

What Rabbi Winer has done, in turning down Mr. Friedman's bid for help in getting an allocation, is to cite Rabbi Abba Hillel Silver's description of the Council as a group of Jewish anti-

POST SHOULD KNOW DIFFERENCE BETWEEN IVRI, IVRIT, SAYS HE

Editor, National Jewish Post:

In your issue of Friday, February 16, your editorial on "Hebrew Instruction Not a Failure But . . ." ignores completely the letter in the same issue on the opposite page by Dr. A. N. Franzblau. I am sure that you know the difference between "Ivrit" and "Ivri."

Anyone genuinely concerned with the teaching of Hebrew must agree wholeheartedly with Dr. Franzblau. No greater damage has been done to the cause of Hebrew teaching than by the process of giving the child a smattering of reading Hebrew mechanically which is known as "Ivri." It would be to the benefit of Hebrew teaching if we

proclaimed from the housetops that the kind of work that is done in the one day a week schools and in the limited years that the child attends even a Hebrew school is not teaching the Hebrew language at all but is only a process of learning to read the Sidur mechanically, and is not even a preparation for a genuine understanding of prayer.

For your paper to have misquoted Dr. Franzblau on the front page of a recent issue and then to repeat that misquotation in an editorial even though you have a letter from Dr. Franzblau which quotes the stenotyped notes of the convention, smacks not only of bad taste but, I suspect, of sensationalism which should not be found in the columns of the National Jewish Post.

I was present at the conference when Dr. Franzblau gave his address. I did not recall any such statement. I am glad that Dr. Franzblau quoted directly from the stenotyped notes. I hope that you, the Editor, and the reporter, will exercise more care in the future. It does not do the cause of Jewish education any good.

NATHAN BRILLIANT

Cleveland, O.

Prayer Shawls Off Israel Ration List

TEL AVIV—Following the introduction of the clothing ration system for all textiles and clothing in Israel last fall, difficulties arose in supplying tallithot (prayer shawls) and tallith bags in which they are kept. Questioned on the subject in the Knesset (Parliament), the Minister of Trade and Industry, Yaacov Geri, announced that prayer shawls and tallith bags are being taken off the ration and will be purchasable without restriction.

The Ampal Corp. is investing one million dollars in Israel hotel projects through its special subsidiary, Israel Hotels Inc., and Israeli investors put up a similar amount. The balance will be obtained in mortgages from the Government of Israel.

BEN GALLOP

Indianapolis

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Rabbi Wanted

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CAN SCHOOL HELP YOUR CHILD?

By CARL ALPERT

Much of the Jewish education to which our children are exposed in their few hours a week at Jewish school is wasted, and much of the efforts of the teachers, the curriculum planners and the textbook writers is frustrated and negated as a result of the double standard in Jewish living which most parents practice. They are no doubt sincere in their desire to give the kiddies a good Jewish background, the kind of an education which the parents did not receive. The latter consider themselves a "lost generation," but they do not want their youngsters to grow up with the moral and spiritual void which parents experience. Teachers hear this every day, as new, eager children are enrolled in the schools.



ALPERT

But the discrepancy between what the child is taught in school and what he sees at home; between what he is told and what he sees or senses to be his parents' attitudes, completely nullifies most of his formal schooling. Indeed, this double standard seems to have permeated much of American Jewish life, though it is most clearly obvious in its application to the children. There are two or three areas in which the contrasts are most striking.

ALMOST EVERY JEWISH SCHOOL teaches some religious observance, even if only minimal. The lighting of candles on Friday night, the utterance of a grace at mealtime, the token observance of the Sabbath—these are but a few of the simple observances which are considered basic even in the Reform curriculum. Yet the child too often fails to find even these in his own home. The more intense the curriculum at school, with full Sabbath observance, kashrut, and daily prayers, the greater the shock and the disappointment. The child may not stop to reason through every aspect of the contradiction, but he senses that either his teachings are sham and worthless, or his parents are liars and cheats.

Similarly the child is taught at school to revere and respect Jewish culture. Literature, music, art, Jewish motifs and Jewish values are displayed and impressed upon him, to heighten his appreciation of Jewish life. But what happens? He returns to a home where there are no books of Jewish interest, no recorded music of Jewish content, no objets d'art of Jewish significance. Those in the family who read live on a diet of Readers' Digest and Book-of-the-Month Club; musical tastes may range from "The Tennessee Waltz" to the latest recording by Prokofiev. Home decorations too, pictures, plaques, figurines, may be tasteful and "arty" but they are hardly designed to cultivate a love or appreciation of Jewish values.

CONSIDERING that by far the greater part of the child's life is influenced by what he sees and hears at home, it should not be expected that a teacher can work miracles in a few hours a week. To the contrary, it should be a source of amazement that any Jewish knowledge or culture adheres to the child at all.

When the home was thoroughly Jewish schooling was merely a means of supplementing the background and formalizing the acquisition of positive attitudes. Today, however, when school and home so often offer the child diametrically opposed sets of values parents should not be surprised

if after several years of enrollment the child shows little reaction, like a vaccination which didn't "take". How easy it is to blame the teachers or the rabbi, or the school. Parents would do well, instead, to analyze the influences to which they expose their child the 23 hours a day when he does not attend Jewish school. The inadequacy of a one-day-a-week school in offsetting the negative influences of a non-Jewish home should be all the more obvious.

THIS IS THE major problem confronting Jewish education in America today, and the answer is simple, though drastic. If parents are in earnest about giving their children a Jewish education, they must provide the kind of environment at home which will supplement, not contradict the school. Perhaps you don't care at all; perhaps you look upon enrollment in the school merely as one way of getting the kids off your hands for a few hours, or as a

GOOD IDEA
FOR U.S. TOO

National Jewish Post

HAIFA—Unnecessary honking of horns by motorists in Haifa will be the target of a new campaign by the Zehirut, the Safe Driving Association of this port city.

The Zehirut was organized several months ago as a civic project in a bid to reduce the hazards of traffic as Israel's ownership of private cars mounts.

As a result of the efforts of the organization, traffic accidents have been cut 27 per cent in the last three months, Jacob Salomon, president of Zehirut, announced last week.

Members of the Haifa Civic Guard, the Mogen Dovid Adom, the Fire Brigade, and specially trained pupils from 24 Haifa schools will handle the chores of warning motorists to restrain the impulse to lean on their horns on the slightest provocation.

superficial gesture of compliance with the social norm in the community. Then you won't care about any possible conflicts which are created in the mind of your child. But if you are in earnest; if you want your children to be Jews who have some understanding of and love for their Jewishness, you will resolve to do your share, too, and not shunt the entire responsibility over to the teacher. This does not mean that you have to reform your entire way of life. You can begin with a very modest and very simple practice, but one which will indicate to your child that you, too, are entering into the spirit of his great venture in Jewish education.

AND IF you're looking for specific ideas along these lines, discuss the problem with your rabbi. He understands this problem and can offer many helpful suggestions.

New Mass Grave
Found In Magdeburg

MUNICH (WNS)—A new mass grave of 29 Jewish women and girls who were employed there as slave laborers has been discovered in the city of Magdeburg.

They are believed to have been Jewish women from Czechoslovakia who were brought to Magdeburg in 1944 to work in an ammunition factory. In the spring of 1945 when the Nazis were forced to leave the city they were killed and buried in a mass grave.

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THE WORLD OF BOOKS

EFFORT AT SATIRE NEVER
PENETRATES DEEP ENOUGH

By WARD MOORE

JAMES YAFFE is a short-story writer of the scalpel school who evidently harbors some doubt of the adequacy of dissection as a method of revealing the living organism. Consequently "Poor Cousin Evelyn" (Boston, Atlantic-Little, Brown, 269 pages, \$3) is a collection of competently written stories which fail to excite because the author, after skillfully exposing nerves and arteries, suddenly seems to decide he has gone too far and hastily covers the incision and revives the patient with compassion. The reader, slightly baffled, is left with the conviction that Mr. Yaffe has not used his full virtuosity and that he can do much better if he likes.



MOORE

All the stories are about what a Scandinavian anti-Semite of my acquaintance calls "Rich Yous," that is to say the middle class Jews with wealthy relations but no poor connections—the world of Riverside Drive, Central Park West, and West End Avenue. At no point does it touch the Bronx, and its ties with Westchester and extra-urban Long Island are palpatingly tenuous. It is a world with which the author is familiar, with the familiarity which breeds, if not contempt, condescension.

MR. YAFFE'S THEMES are explicit in the fabric of that world: The relentless pressure of manners which forces self-sacrifice; the ambivalence of sisterly dislike and patronage; the self-defeating attempts of a silly woman to ingratiate herself with the ogre of her husband's

family; the sadistic humor of a man married to a fluttering social climber; the complex minutiae of the dying father, the callow son and the insensitive mother. These are essentially themes for satire; in almost every case Mr. Yaffe approaches his material satirically and then pulls himself up short.

"I must remember to be compassionate," he seems to be reminding himself.

THE MOST successful story in the collection, "The Refugees," displays a much deeper understanding than is exhibited in the rest. Two fourflushers impose on an old man, ruthlessly and arrogantly. When his son exposes and rids him of them, the father welcomes them back, "I'm a man who does what he wants to do," Papa said.

TO TURN from the adult world of Mr. Yaffe, which merits serious criticism, to "The Story of Israel," by David Blumenfeld (Dallas, The Story Book Press, 593 pages, no price given) is an unhappy task for any reviewer. Mr. Blumenfeld, whose good will and ambition far outruns his taste and understanding, has spent ten years reducing (and I do mean reducing) the Bible to rymed couplets. Random sample: "Esau's habit was to daily provide his father with dainty feed,

That he might remember him and bless him for his kindly deed."

Sometimes Mr. Blumenfeld unconsciously catches the art of Ogden Nash:

"Edon's refusal of permission to Israel to pass through peacefully

Inspired Moses to prepare Israel's youth for military training thoroughly."

Migrating Jews Asked To Help
Pay Transport Fees To Israel

PARIS—Jews registering for immigration from Europe to Israel will hereafter be asked to pay all or part of the transportation costs, a Jewish Agency official said here last week.

M. Beylan, European director of the Jewish Agency, told the Jewish Chronicle of London that the previous policy of immediate grants of free fares has been suspended.

He said the new policy was dictated partly by a shortage of funds but that it would also have the effect of testing the new immigrants' sense of self-reliance from the start.

He said the policy also will apply to Jews from the North African countries, despite the fact that Agency officials do not expect the poverty-stricken Moslem Jews to be able to contribute very much.

Israel Still Wants
Wailing Wall Access

JERUSALEM (WNS)—The Israel Government is still seeking Jewish access to the Wailing Wall and other Jewish holy places that are now in Arab hands, Foreign Minister Moshe Sharett declared this week in Parliament.

The Wailing Wall is in the Old City, which is under the control of the Arab Jordan Government.

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Reconstructionist Argues German Arms May Be Vital In Cold War

National Jewish Post
NEW YORK—The Reconstructionist movement this week became the first U.S. Jewish organization to argue that acceptance by the West of aid from West Germany might be indispensable in the struggle against Russian expansionism.

The statement appeared in the lead editorial in the current "Reconstructionist," entitled "A Painful Decision."

The stand of the movement placed it in complete opposition to organized American Jewish opinion on the issue. Every U.S. Jewish organization has spoken out against any inclusion by the Western allies of Germany in the defense against Soviet imperialism.

The premise of the Reconstructionist position was that "to insist on the purity of our allies is to misread the nature of the current struggle and to jeopardize the ultimate achievement of democratic aims."

The editorial declared that "we must not lose sight of the fact that ideological means do not suffice to win victories against foes that resort to violence."

"Any resistance to aggression which cannot mount the power required to stop an armed aggressor cannot win in the war of ideologies, because ideological victory depends on the freedom which aggressors deny to the victims," the editorial declared.

If the cause of freedom requires that the spread of Russian aggression must be blocked, then "we cannot neglect any means that are indispensable to that end," the magazine said.

"The question of the inclusion of Spain, West Germany or Yugoslavia in the Atlantic Pact must be answered in terms of the relative necessity of their aid and in terms of the Stalinist threat to these countries."

The editorial insisted that "moral principles are

not denied but affirmed when one chooses the lesser of two evils. To fail to make a choice betrays a measure of irresponsibility."

The editorial did not undertake to discuss the question of the possible military usefulness of the three countries, but argued only that "blanket rejection of them solely because of their undemocratic policies is injudicious."

Taking up the case of possible arming of West Germany, subject of consistent opposition by all U.S. Jewish organizations, the editorial said that "our revulsion over the German behavior in the last war and the usual fears of a resurgence of German power, are the real motives of our opposition to German rearmament."

"These are to be sure strong arguments but they must not blind us to the military and economic needs," the Reconstructionist said.

THE RECORD RACK

DOZEN NEW SINGLE RECORDS INCLUDE A JEWISH PINAFORE

By JOSEPH GALE

WE have twelve singles you ought to know about. Four are of Cantor Pierre Pinchik, two of Cantor Josef Rosenblatt, one of Lea Deganith, one of Fred Waring and his Pennsylvanians, one each of Cantors Sewal Kwartin, Samuel Malavsky, Leib Glantz, and Richard Tucker.

Pinchik's vowel pronunciation is faintly reminiscent of Tucker's, but his style is his own, clear and forthright, and he is good in "Noo, Noo" and "Der Fuhrman," both his own compositions, of which we liked the last one best. On another record, to pipe organ accompaniment, he sings "Rozo Deshabos"; on a third, "Sfiroh," and on the last, "Areshes S'foshenu" and "Adenoi, Adenoi." Pinchik has a piercing tenor, a sense of delineation, and a fairly well-developed sense of pathos, and he refuses to be rushed. Altogether, one of the better cantors, sympathetic listening for a good, grey day.

ROSENBLATT'S voice seems deeper by comparison, more powerful and more an expression of his people. He sings "Hineni Heoni Mimaas" and "Yaale" on one record, "Akavyo Ben Mahalalel" and "Wehn Rachum" on the other. The first contains passages of fine falsetto. The third is blurred. Lea Deganith, mezzo-soprano, is another one of those firelight voices like that of my sultry, l'il ole contralto Star of Israel, Shoshana Damari, except that Deganith has more equipment than Shoshana to work with. Deganith sings the classic "Emek" and "Shir Eres." All the above releases are RCA Victor.

On Decca, Fred Waring gives "Eili, Eili" the glossy, full-bodied treatment he is noted for. It is sung in English and, of course, beautifully done with choir, orchestra, and the trimmings.

BACK TO RCA Victor: The Kwartin record, "Weal

Yedei" and "Tiher Rabbi Ishmael," offers a fine organ and baritone Kwartin, who is the next thing to what we want sometime to hear in records, a basso cantante cantor. A good enunciator who also takes his time in stretches of broad declamation, Kwartin possesses a hefty, loud voice which he uses unstintingly. Malavsky is a tenor, again, and sings as if he were telling a story—that is to say, more personally than any of the foregoing artists. He employs one or two more vocal tricks of the trade than they do, and his delivery smacks more of the Oriental. The numbers: "Veshomru" and "Morou Dvishmayo."

Leib Glantz is the Chassid of the family, the Hebrew muezzin (if I may use such a phrase) calling the faithful to prayer. His recording of "Shma Israel" and "Tal" are perhaps the most ear-splitting of the dozen recording we are writing about, but in some ways the most arresting. For sheer vocal power and beauty, however, Tucker is our nominee. On a Columbia record backed by a good choir, he sings "Sim Sholom" and "Vehu Rachum." This is quite good. Tucker, one you will want to keep. Zavel Silberts wrote the second number, and Sholem Secunda who directs the choir, the first.

SUMMING UP, all the discs excepting one Rosenblatt are well-recorded. The organ figures in every one but the Deganith, Tucker, and two Pinchiks. Tucker relies on the choir, Deganith on piano, and two other Pinchiks are with orchestra. "Yaale," the second half of the blurred Rosenblatt, offers the cantor's son, Henry, in his support. Henry is hardly the man his father was, a fact which soon becomes apparent, but the idea is fine.

The Kadimah group of Hadasah, ever vigilant when funds are remotely in sight, discovered W. S. Gilbert and Sir Arthur Sullivan and decided, since both were deceased and their works in the public domain, to ride "H.M.S. Pinafore" to a novel port of call.

THOSE WHO MISSED hearing "Der Shirtz" on radio, or seeing

it on television, will be titillated to learn that Banner has recorded Kadimah's Yiddish version of selections from "Pinafore" on two 10-inch records, cut in a manner to provide 22 minutes of entertainment, as much as on four 10-inch discs.

The talented Hadasah ladies arranged and directed the production, mildly revised the lyrics, transformed other impedimenta of the score to accommodate their ideas, provided a narrator who is the only male in sight, and took every single role unto themselves. They have earned with "Der Shirtz" more than \$40,000 in three years, not including record royalties.

SOME OF MY confreres and several high-minded friends turned their noses up at this, but I thought it funny and very entertaining, especially literal translations such as Puttershissel for Buttercup. The show is well-recorded, and the organ accompaniment by L. Newman is superb.

Fall River JCC Kicks Out JPFO

FALL RIVER, Mass.—The Jewish Peoples Fraternal Order, Communist-led Jewish group, has been ousted by the Jewish Community Council of Fall River.

The Boston Jewish Advocate reported that Jacob Kline, president of the JCC had informed the Anti-Defamation League of B'nai B'rith of the ouster.

The action was the latest in a series over the past year against JPFO groups affiliated with central organizations in U.S. Jewish communities. Most recently the JPFO has been thrown out of the Los Angeles Jewish Community Council and the Washington, D.C. JCC.

Kline said that the action was taken by the Fall River JCC because the JPFO is on the Attorney General's list of subversive organizations. The Fall River group was the first to say frankly that it was booting out the JPFO because of its Communist ties.

Twenty-two percent of adult workers in 7,274 industrial plants in Israel are women, according to a sample survey made by the Central Government Bureau for Statistics and Economic Research.

U. S. Hapoel Hamizrachi Denies Link In Shapiro, Maimon Visits

National Jewish Post

NEW YORK—A leading spokesman for the Hapoel Hamizrachi of America said last week that the forthcoming visit to the United States of Moshe Shapiro, Israel Minister of Interior and HH leader in Israel, had no connection with a similar visit by Rabbi Judah L. Maimon.

Rabbi Maimon, Israel Minister of Religious, is currently touring American Jewish communities under auspices of the Mizrahi (religious-Zionist) Organization of America. Hapoel Hamizrachi is the religious labor Zionist organization.

THE BACKGROUND

The American HH announced that Shapiro would come to the United States as a guest of the American group and that his visit "will serve to strengthen the friendship bonds between Israel and American Jewry." (NJP, Feb. 16).

There had been speculation that HH both in Israel and in the United States was unhappy over the large amount of publicity Mizrahi has been getting from Rabbi Maimon's visit, and decided to do likewise by arranging a tour for Minister Shapiro.

ABSOLUTELY NOT

Chaim Chanowitz, executive director of the American HH, flatly denied that the two visits were linked in any way.

Chanowitz told The POST that Shapiro's visit was scheduled more than six months ago, long before HH had any inkling that Rabbi Maimon was to tour the U.S.

Chanowitz said that Shapiro was scheduled to address a world HH conference in February in this country and when that conference was postponed, Shapiro announced that he would make the visit anyway.

DATE CHANGED

Chanowitz reported that Shapiro had been scheduled to speak in New York on Feb. 25 but that



MOSHE SHAPIRO
All Is Shalom

the date would conflict with Rabbi Maimon's visit.

Though the two Zionist organizations share a basic outlook on Zionism, there is considerable rivalry between them both in the United States, where Mizrahi is the more powerful group, and in Israel, where Hapoel Hamizrachi is the larger and stronger party.

Home Grown Correspondents
The National Jewish Post

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So. Calif. Division Of Congress Blasts National Leadership

National Jewish Post

LOS ANGELES—A mass meeting of the American Jewish Congress Southern California division, which has been at odds with the national administration for more than a year, passed a resolution last week expressing full confidence in the division leadership.

The resolution also expressed determination to continue working within the framework of the American Jewish Congress.

The meeting was called in response to a letter sent to members of the division by Rabbi Irving Miller, national Congress president. The Miller letter said that the national office's "concern with the Southern California division was in the main due to the fact that many of its spokesmen were using the American Jewish Congress as a platform for their own political and social views, without regard for the overall program of and views of the Congress, and with a harmful disregard for the integrity of the national organization in the American community."

GRAVE CONCERN

Rabbi Miller also wrote of the national executive committee's "grave concern over the . . . complexion of its (the division's) leadership" and charged that a new proposed slate of local leadership was "only a reshuffling of names."

Replying to the letter, the division released a statement to its membership, in which it challenged the national leadership to "abide by an impartial election in Southern California," and announced the general membership meeting.

The division letter was signed by Harry Bauman, division president; Meyer Pransky, Pacific region president; Mel Springer, administrative committee chairman; Sara Harris, women's division president; Lou Kerner, men's president, and Anne Pollock, president of the Pacific region women's division.

CHARGES FALSE

The letter said that Rabbi Miller's charges were "false, undocumented, unproved and blanket the entire Southern California membership." The explanation given by the division's leaders for the national office charges was that "we have opposed national's retreat from mass action on the issues of the day—and National has attempted to silence our dissent."

In an exclusive interview with

The POST, before the membership meeting, the division leadership stated its position.

HITS PROS

Nathan Scheichet, vice-president of the division and chairman of its legal committee, criticized the "paid professionals" in the national office for "over-reaching themselves."

Scheichet and others reiterated that they "do not want to engage in an internal fight with National" but that they strongly condemned Rabbi Miller's procedure of "prejudgment" in reportedly attaching the division's funds without a hearing. Scheichet said that Rabbi Miller later admitted the alleged attachment was a "tactical mistake," and Byron Miller, whom Rabbi Irving Miller had assigned to temporary duty in Los Angeles was charged with stating that "we'll find some charges."

"This procedure of prejudgment slanders an entire group by studied ambiguity," Scheichet said.

Addressing the membership, Pransky said that this was "not a question of right or left, but who National could work with."

Bauman, as meeting chairman, answered a question from the floor as to what the national administration wanted with "I wish we knew what they want. National hasn't seen fit to tell us exactly who should be eliminated and why."

Dave Greenwald, former local executive director of the Congress, told the membership that "we are here to stay in the American Jewish Congress, because there is no alternative for its fighting, militant program. We are not deserting the organization. We shall stay and fight for it."

A few individuals argued from the floor for a complete break with the national organization. This was opposed, also from the floor, by Rabbi Franklin Cohn, who appeared to be speaking for the majority when he said that "the only way to fight Amer-

ican fascism and re-nazification is to remain in Congress" and wait for the next election.

Springer charged that any hint of communist influence in the division was a "smokescreen to get rid of the opposition."

Citing what allegedly had happened in other cities where local and national Congress policies had clashed, Mrs. Pollock said that the "Detroit hearings last year were not hearings but prosecutions, and using the word 'advisedly,' the Philadelphia leadership was purged."

Other grievances voiced at the meeting were a disagreement with the Community Relations Council over the "hush policy, politely called the quarantine method" toward hate-peddler Gerald L. K. Smith, whose following reportedly has been steadily increasing in the Los Angeles area.

Opposition was expressed to expulsion by the Los Angeles Jewish Community Council of the Red-dominated Jewish Peoples Fraternal Order.

Mrs. Bella Bruch, secretary of the division, told The POST that such opposition had been authorized by the national organization some years ago when the problem first came up and that no directives to the contrary had been issued.

An amendment offered from the floor that dues be withheld from the national office was not considered by the chair.

Orphans To Be Sent To New Israel Homes

BRUSSELS (WNS) — Seventy Jewish orphans, whose ages range from six to 16 and who have been inmates of a Jewish orphanage near Antwerp, will soon be sent to Israel. Their parents were killed by the Nazis in concentration camps or gas chambers.

Washington Jewish Leaders Doubt Need For Price Controls

By STANLEY LICHTENSTEIN

National Jewish Post Correspondent

WASHINGTON, D. C. (NJP)—No special measures are needed to control kosher meat prices as distinct from non-kosher meat prices, as long as Government price ceilings are determined impartially according to the highest price charged during a given base period.

That was the consensus among Washington rabbis and Jewish organization officials queried by The POST.

The office of Edward P. Morgan, recently-named head of the price enforcement division of the Office of Price Stabilization, does not at this time employ any full-time staff expert on the kosher meat field. The POST was informed. However, that office does have provisions for calling in qualified "consultants" if special problems should arise.

The impact locally of the problems in the field was observed in the fact that the Jewish Community Council of Greater Washington formally "recognizes the authority for the supervision and inspection in the sale of kosher meat and poultry in our community to be in the Rabbinical Council and the Combined Congregations."

In line with that statement, the Washington JCC has published a list of approved kosher butcher shops, totalling 15 such markets. Some rabbis questions indicated they were doubtful whether the "ultra-orthodox" standards of the Combined Congregations were altogether fair and reasonable.

Despite such considerations, feeling was reported general that the problem was one for self-policing by the Jewish community rather than one which should oc-

Kosher Butchers To Ask U.S. For Relief From Price Squeeze

National Jewish Post

NEW YORK—An appeal to the Office of Price Stabilization from "the high cost of livestock" was planned this week by a delegation of kosher butchers from the eastern seaboard.

The delegation will represent the Retail Kosher Meat Industry Council which was organized two months ago.

Background of the appeal is the increasing squeeze in which kosher butchers have been caught between mounting livestock prices and refusal of Jewish housewives to pay the higher meat prices.

Hundreds of kosher butchers in the eastern area have been getting loans "to keep going," a spokesman said.

The kosher meat council is made up of five butchers associations in the New York area, five in New Jersey and one each in Connecticut, Maryland, Massachusetts and Pennsylvania.

The delegation advised the OPS that it was imperative that the U.S. assure a sufficient supply of livestock for "everybody."

The delegation told OPS officials that retail kosher butchers should get a higher mark-up than that allowed to non-kosher retail meat dealers.

This hike, a spokesman explained, was justified because there is more trimming of meat in Jewish shops. He said this results from custom in the trade and from dietary regulations.

The spokesman said that the non-kosher butcher has the choice of cuts. The Jewish butcher must buy the whole animal, otherwise "the marks of kashrut are not visible."

Nathan Grossman, a retail butcher and a member of the executive of the Brooklyn Kosher Butcher association said that as much as 35 to 40 per cent of

the meat which the kosher butcher buys as wasted. He said the kosher butcher "pays for the waste."

Grossman proposed at a meeting of the Brooklyn Kosher Butchers association this week that the butchers close their shops. The proposal was ruled out of order by the chairman because it had not been first presented to the executive but members of the association indicated that the kosher butcher was having a rough time.

Irving Schwartz, executive director of the Brooklyn association, which represents well over 600 butchers in this borough and in Queens, told The POST that the kosher butcher should get \$1.10 at retail for the pound of beef he buys at 61 or 62 cents.

Otherwise the butcher would hardly come out "even existing," Schwartz said, yet he has been selling it for less, for 90 cents, "maybe a dollar."

Spokesmen for the association estimated that the kosher butcher sells lamb for 19 cents more per pound than the non-kosher butcher, beef for five cents more and veal for 20 cents more.

Schwartz estimated that trade at kosher shops has dipped 10 to 20 per cent in the last few weeks. He said he thought that many Jewish women were buying non-kosher meat to save money.

He said that the association during the past two months has loaned a total of \$82,875 to members to keep them going. During the interview a number of persons walked into the office and asked for loans in Yiddish. Schwartz said the number of shops on the verge of closing down rises daily.

NEW YORK—More than 50,000 women throughout the American Jewish community will participate in the Silver Jubilee of Mizrahi (religious-Zionist) Women during this month.

Some 200 local chapters will stage programs in 37 states during the Silver Jubilee month.

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